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THE SOUTHERN
METHODIST PULPIT:

EDITED BY

CHARLES F. DEEMS,

OF THE NORTH CAROLINA ANNUAL CONFERENCE, PRESIDENT OF

GREENSBORO' FEMALE COLLEGE.

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OF EMORY AND HENRY COLLEGE.

EDITORIAL MISCELLANY.

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THE SOUTHERN METHODIST PULPIT.

Vol. V. 1852.

SERMON I.

THE PULPIT—ITS NATURE AND OFFICES.

BY REV. CHARLES COLLINS, D.D.,

*Of the Holston Conference, and President of Emory and
Henry College.*

And Ezra, the scribe, stood upon a pulpit of wood, which they had made for the purpose, and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishaël, and Malchiah, and Hashum, and Hashbadana, and Zechariah, and Meshullam.

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Neh. viii, 4, 8.

I. The origin and usefulness of the Pulpit.

According to the best information which has travelled down to us, the origin of the Pulpit, as a means of moral and religious instruction, dates back to the era of our text. The Jews had

just completed their long captivity of seventy years, as foretold by the prophet Jeremiah, and now, by a strange providence, had been permitted to return and dwell again in their own land. More than two entire generations had passed during their residence in Babylon, and those who, at the beginning, were familiar with the Law, and the solemn ceremonies and ritual of the temple, had all slept with their fathers, and been buried in a strange land. To maintain their religion in the land of their bondage was not permitted, and therefore it is not surprising that the new generations grew up miserably ignorant, and corrupted by the heathenish customs and institutions which surrounded them. The Jews themselves, even in their own land, and blessed with miracle and prophecy to attest the truth of their religion, seem to have been cursed with a strange proclivity to adopt the idolatrous worship of surrounding nations. But now, humbled by conquest and captivity, apparently forsaken by the 'God of their fathers,' and exposed to the immediate influence of idolatrous institutions, and these supported by all the pomp and power of the brilliant court of Nebuchadnezzar, we can hardly wonder that their laws, religion, and even their *language*, were in a great measure forgotten, and those of their conquerors adopted instead.

At the time of their return under Nehemiah, sensible of their ignorance and sad departure from the doctrines of their fathers, 'All the people,' says the sacred historian, 'gathered themselves together as one man into the street that was before the water gate, and spake unto Ezra, the scribe, to bring the book of the Law of Moses which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both of men and women and all that could hear with understanding, upon the first day of the seventh month. And he read therein from morning until mid-day, and the ears of all the people were attentive unto the book of the law.' The better to enable the vast congregation to see and to hear, he stood upon a 'pulpit of wood,' and with his assistants, 'read in the book in the law of God distinctly, and gave the sense'

—expounded the meaning, by analyzing, dilating and showing the import of every word—‘and caused them to understand the reading’—that is, they so opened it to their understandings by translation, exposition, illustration, and showing how intimately they were concerned in it, that “all the people” both wept and rejoiced, “because they heard the words of the law” and “understood the words that were declared unto them.”

Here, as already intimated, we have the first record—445 years before Christ—of the establishment of the Pulpit as a means of religious instruction. From that time, down to the present, it has been a prominent instrumentality in the church of God; first in the synagogue of the Jews, to expound and enforce the Mosaic law; and secondly, under the Christian dispensation, to proclaim the brighter glories of the Gospel. As a great and effectual moral agency, it stands without a rival. The religious Press, by the extent and permanency of its influence, alone invites a comparison. But this is modern in its origin, and though great and indispensable in the service which it renders to the cause of God, it is less forceful and impressive in its addresses to the understanding and conscience, and chiefly valuable as an *auxiliary* to the more direct and stirring appeals of the Pulpit.

The Pulpit was honored by the personal ministry of Christ himself. He sanctioned and adopted it, as the means of communicating his heavenly lessons; for his “custom” was to repair to the synagogues and expound the Scriptures and “preach” on the Sabbath day. His great commission to the disciples ‘*to go into all the world and preach,*’ was a virtual command to establish this heavenly instrumentality wherever they went, and in the use of it, he promised the aid of his presence and spirit, ‘even unto the end.’ Wonderful and tremendous agency! Who can estimate its power in arousing, instructing and reforming mankind—in advocating the cause of God and in saving immortal souls? It was by the use of this agency in the hands of Peter, that three thousand were pricked to the heart and added to the church as the fruit of one sermon; and

by this means the Gospel found ready access to the unbelieving and prejudiced mind of the Jew; so that, daily, "believers were the more added to the Lord, *multitudes* both of men and women." The use of this agency in the hands of Paul, was sufficient to subdue the polished mind of the Greek; to put to flight his pride of philosophy, and bring him as an humble learner to the feet of Christ, so that Christianity was established almost at once, in the very heart of Grecian civilization and refinement. The truths of the pulpit were the truths of Christianity—of God. There was vitality in them, and their touch like the touch of the prophet, communicated life to the dead conscience, and sent its thrill throughout a world buried in trespasses and sin. It was the voice of God calling the nations to the resurrection of their moral natures from the sepulchre of idolatry and wretchedness, up to a new and higher life of spirituality, purity and love. At its call, the heathen forsook their splendid temples, the altars no longer smoked with sacrifices, the oracles of Delphi and Dodona fell into contempt, and the "shrines" of Demetrius and his fellow-craftsmen no longer were bought for household gods. So mightily grew the word of God and prevailed, that, even at the commencement of the second century, Justin Martyr exclaims, "there is not a nation, either Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus." And Tertullian, who lived but fifty years later, in his apology to the Roman emperors, remarks, "We were but of yesterday, and we have filled your cities, islands, towns and boroughs, the camp, the senate and the forum. They (the heathen adversaries of Christianity) lament that every sex, age and condition, and persons of every rank also are converts to that name."

It is not the purpose of this discourse to trace the progress of Christianity, and to show that its advance has been commensurate—*pari passu*—in every age, with the fearlessness and faithfulness of the Pulpit in declaring the pure word of

God. Yet this would be a point easy to show. The Church would never have been shorn of her locks and have lost her aggressive, world-subduing power, had she not, by dallying with the Delilah of wordly ambition and power, lost the independence of her pulpit. The superstitious mummeries and base corruptions of Romanism, could never have acquired their wonderful ascendancy among men, had the pulpit remained unmanacled and stood forth the bold and free champion of the truth. But with the death of the Apostles, came that "falling away from the faith," which they had predicted. The whole christian system by degrees underwent a miserable change. Grievous wolves, not sparing the flock, succeeded to the place of the faithful shepherds. The holy, self-denying ministers of Christ, strong in faith and in the Holy Ghost, who in the first centuries wielded so successfully the sword of the Spirit which is the Word of God, and who had found it mighty to put to flight the armies of the aliens and to pull down the strong holds of sin, were now no longer found; or if found, so few and scattered as to exert but a feeble influence. The pulpit was no longer filled by men of God. The power of faith was not there. It no longer hurled the terrors of the law against sin, or pressed home upon the conscience the guilt of the sinner. Sunk in degeneracy, instead of the honor which comes from God, it sought the popularity, pomp and power of the world. The pure and life-giving Gospel was no longer preached in its simplicity and power, but instead of sermons, little was heard from the sacred place but the sublimated twattle of metaphysical reasonings, mystical divinity, Aristotelian categories and reading the lives of saints. The pulpit became the stage where mountebank priests obtained the vulgar laugh by exercising the lowest species of wit—the churches, shambles, where the ministers of the sanctuary drove a shameless trade in the price of sins.

The reformation of the sixteenth century, in its most important aspect, was the emancipation of the Pulpit from its awful degeneracy. The old chapel of Wittemburg proclaimed the supremacy of the word of God. It was a death blow to

the supremacy of Popes, Councils, Bishops—Anti Christ; and the re-enthronement of Christ in his Church. Holy, apostolic faith from heaven, entered into the soul of Luther and the pulpit again spoke forth with original simplicity, fearlessness and power. Unfettered, the word of God then started a second time on its glorious career of saving the world.

But time will not permit us to delay on this part of the subject. To estimate the value of the pulpit as a great moral instrumentality, we have only to inquire what would be the condition of the world without it? Demolish it, and what agency can be put in its place? By what other means can the mass of mankind be instructed as to the great and all-absorbing interests of the soul—heaven, hell, eternity and God? By what other means can the understanding be so effectually enlightened, the conscience aroused, and guilt driven from its refuges of lies? It has ever been honored by the approbation of Heaven. Set up the Christian pulpit in the very midst of darkness, yea in the center of sin's fearful dominions, and it will prove a focus of light and power, whose burning radiance will put to flight God's enemies. Wickedness, ignorance, superstition and tyranny fly before it. Innocence, peace, love and joy, with their whole retinue of heavenly graces, follow in its train. Wherever you establish it, on the whole broad footstool of the Creator, there at once the earth seems to spring with a richer verdure, the skies to shine brighter, the air to float with sweeter odours and the hearts of men to glow with a warmer, holier, happier feeling; consuming the dross of selfishness, stilling the tempests of passion, knitting together the circles of worldly interest by the closest bonds of christian amity, and throwing around all the trials and afflictions of life, an atmosphere fragrant with heavenly influences.

But we pass to consider

II. The objects of the Pulpit.

The Pulpit is set for the religious instruction of mankind. Its objects, among the Jews, are clearly brought to view in the history of its origin as contained in the chapter from which the

text is taken, and especially in the text itself. To 'bring before the people the law,' which God had given by Moses—to 'read it distinctly' in their hearing—to 'give the sense,' or, as the original has it, 'to add weight to it,' that is, by exposition, argument and illustration—and to 'cause them to understand the reading'—that is, to make them perceive and comprehend the important truths which it contained, and excite them to its observance by awaking in the heart, the various emotions of duty, love, gratitude to God, the hope of His favor and the fear of His judgments.

Under the Christian dispensation, the objects of the Pulpit in general, are the same; viz., to expound and enforce the will of God as revealed to mankind. But the sublime wonders and brighter glories of the gospel are its especial themes. Under the dispensation of types and shadows, it was a point of transcendent interest for men to know what God saw fit in that age to reveal. To know even *that there is a God*, endowed with attributes of infinite wisdom, power, justice and holiness—is a tremendous truth, and calculated to fill the soul with wonder, awe and fear. To know further, that we are his creatures, the subjects of law, with capacities to understand and obey, and solemnly accountable to the Almighty for all our conduct, is also a truth of tremendous interest. Sad and deplorable, indeed, but not less interesting and important to the welfare of mankind, also are the truths, that we stand before Him in the character of rebels and apostates, guilty and therefore condemned, morally impotent, without any claims upon the Divine friendship and very far gone from original righteousness and consequent happiness, that our moral life has perished under the deadly infection of sin, and that we are, in consequence, in imminent peril of sinking into a miserable eternity. But amid this moral darkness—this upper, nether, and surrounding gloom,—we are not less interested to learn that the sternness of God's justice is tempered with the mildness of mercy, and that hope for the sinner beams out of the cluster of glories which surround the Divine character. To make known to all this glorious truth, that a way of reconciliation has been

provided, and that the guilty may regain the favor of God and the heritage of the saints, was the blessed commission of the Gospel itself. For this, its Author came, preached, suffered and died. By Him was the great atonement made, which changed the moral relations in which God stood to his rebellious subjects, and which made it possible for Him to be just, and yet to justify the ungodly. To announce to perishing sinners this glorious truth, and the conditions by which its benefits are attainable, ever has been, and still is, the great work of the Christian Minister. This is the burden and object of the Christian Pulpit. Its theme is salvation to the soul though the sufferings of Christ. Its lesson, the means and conditions whereby the sin-polluted may come to the Fountain and be washed from all their defilements.

To aid in the great work of reclaiming and saving souls, God has 'sent forth his Spirit to enlighten the world'—to quicken the dead consciences of men, and infuse into the soul that degree of moral life, which enables us both 'to will and to do,' in obedience to the Divine commands. The soul of itself is dead in trespasses and sins. Its last spark of moral vitality is gone. On this dead carcase, the Holy Spirit has breathed, and by a resurrection, not less supernatural than that which will distinguish the last day, power has been communicated to man to renounce his sins, and by repentance to turn unto God. To teach these mighty truths, the Apostles were called, commissioned and sent forth. These truths were the seeds of a moral revolution which was destined to shake the world, like the tread of an earthquake. The pulpit spoke, and its voice fell upon the ear of idolatry and superstition, as the voice of God. God was in the voice. Light burst upon the darkness. The slumbering conscience was aroused. Fear and dismay were on every hand; whilst Hope, with trembling step, led the guilty penitent to the foot of the Cross.

In the great truths of the word of God still exists the same power to arouse the conscience and lead the sinner to Christ. This is the object of all religious teaching and preaching.—For this has the Pulpit been established and honored with

most signal marks of the Divine approbation. At its command are placed all the magazines of knowledge, doctrine, argument, eloquence and truth. To save the immortal soul is its holy aim—an object which in dignity and importance as far transcends the petty affairs of this mundane life, as the mighty ocean the tiny bubble which floats for a moment on its surface. In prosecuting its object, what weighty considerations press upon the attention and appeal to the heart! To awaken your slumbering conscience and dispel a false security, behold the severity of Divine justice, and the guilt and dangers of sin. Not one jot or tittle shall pass from his law until all be fulfilled. How then is it possible for the sinner to escape? Immortality awaits you as an unwelcome destiny—a universal and impartial judgment approaches, followed by an endless state of damnation to the guilty, and all the horrors of the second death. To calm your fears and kindle the fires of Hope; behold the goodness of God in the face of his Anointed—how great the love which offers the unspeakable boon of pardon on terms so simple and easy—how wonderful the mysteries of the atonement, whereby the connexion between guilt and punishment may be conditionally and forever separated—how mighty the power of faith to justify and regenerate the soul—how mysterious, yet glorious the love of God shed abroad in the heart; consuming the lust of pride and base desire, and changing this sinful world to a happy heaven; robbing the cares and vexations of life of their power to sting; affliction of its sorrows; death of fear; and pointing to the bright and endless glories which await the happy soul when its earthly course is ended!

Such, then, is the glorious work of the Pulpit. As a holy instrumentality, it aims to repair the moral ruin which man's apostasy hath wrought—to reconcile the guilty creature to his offended God—to restore purity, peace and joy to the bosom of pollution and wretchedness—to breathe through the infected haunts of society the cleansing and salutary breezes of Eden, and to qualify the soul for the sublime beatitudes of heaven.

But we pass to consider

III. The characteristics of the Pulpit.

In speaking of this great instrumentality for reconciling the world unto God, we of course employ that figure of speech, by which the pulpit is made to represent the preacher who fills it. The characteristics of the pulpit, therefore, are the characteristics of the Gospel ministry—of the holy and devout men who are called of God to this important work, and who take upon them its dread responsibilities. We remark then, in the first place, that

1. *The Pulpit should be duly impressed with the responsibility of its position.* It stands between God and man, life and death, heaven and hell, charged with the most solemn communications in reference to the most solemn of all subjects. Its message is not to men in reference to worldly interest or honor; his rights as a member of society; his political liberty, or his pecuniary gains. Its themes pertain to the spiritual and eternal. It speaks for God, in his relations to his creatures as a wise Legislator and rightful Sovereign. It comprehends the claims of the Sovereign in all their breadth and compass; and the condition of the subject, in all its aspects of apostasy, guilt, wretchedness, danger and despair. And while it presses upon the startled conscience these awful truths, it invites the penitent to the footstool of Mercy by holding forth the rich and ample provision, which the love of God has provided in the atonement of his Son. The eternal happiness of immortal minds is at stake. The souls of men are in the fiery crucible—the souls of our brethren, our neighbors, our children and kinsmen according to the flesh, and their eternal life or eternal death hangs suspended in a great measure upon the skill, prudence and fidelity with which the minister of Christ discharges his office. How awful the responsibility—how dread the position. “If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman’s hands. When I say unto

the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand."

This is the voice of God by the mouth of his prophet—this the perilous situation of the minister of God. The Pulpit may not therefore forget its high position, and with the apathy of worldly indifference, sink down to a level with the spirit of the world. To do so, is to trifle with its trust and put to hazard the most sacred interest and the eternal welfare both of the watchman and the people placed beneath his care. Such high responsibilities should ever protect the sacred office from the intrusion of the unworthy. It has no use for the mere time-server who, for the sake of bread, on the empty breath of popular fame, would traffic in the truths of religion and make merchandise of the bodies and the souls of men. He who would rush into the sacred calling from motives of worldly policy, or without a sincere conviction of duty, thereby clearly shows himself destitute of those moral qualifications which are essential to the office. "Though I preach the Gospel," says St. Paul, "I have nothing to glory of, for *necessity is laid upon me*, yea, *woe is unto me*, if I preach not the gospel." This moral "necessity," this impending "woe" was the mighty incentive which acted upon and moved this great Apostle to his work, and well may that minister suspect the validity of his call whose soul is not excited and moved, to some extent by similar considerations.

2. *The Pulpit should be fearless in declaring the whole counsel of God.* Nothing, perhaps, is so difficult to maintain as the independence of the pulpit. The utterance of plain and heart-searching truth has even been unwelcome to the carnal mind. For this the prophets were stoned, and the apostles and first preachers of Christianity endured the pangs of martyrdom. On account of this, the sons of Belial in every age and country, are ready to gnash their teeth at the faithful minister of Christ, and stone him as the Jews did faithful Stephen. But God has revealed no truth in his word, which

it is not important for mankind to know. The duty of proclaiming this truth in the ears of men, of giving the sense, and causing them to understand, is committed to the Pulpit. It is not therefore at liberty to keep back a part of the price. The awful nature of sin, the deep corruption and depravity of the heart, the terrors of the law, the torments of hell, the necessity of repentance, humility and faith in the Son of God attested by holy living, self-denial and sacrifice—unwelcome as these truths are to the sinner, yet are they necessary to be known, before he can be essentially benefited by the gospel. To denounce the terms of the law, is as clear a duty as to unfold the gracious promises. Healing balsams applied externally, are of no avail until the *probe* of the physicians has reached the seat of the disease. The faithful preacher must not heal slightly, but *search* the heart, expose its hatred to God, uncover and bring to light its terrible fountains of sin and uncleanness, and so hold up the picture of moral debasement to the eyes of the sinner, that his awakened conscience shall seize the truth, and like Nathan to David, thunder in his ears, *Thou art the man*. It is God's truth which is to regenerate the world, and how shall it accomplish its work, if that truth is suppressed, or but partially declared; or if, by trimming and paring, to suit fastidious ears, it is emasculated of its Godlike power?

When the Pulpit through fear of giving offence, or through desire of popularity, shrinks from declaring the whole counsel of God, it is recreant to its trust. No ears are so polished and refined, as not to need it. The Felixes, Agrippas and Drusillas, in this particular, stand on the same platform with the humble and ignorant. God is no respecter of persons, and the faithful preacher in his character as an ambassador for God, is bound to deal as faithfully with the high as the low, the rich as the poor, the polished and the learned, as the rude and the ignorant. But to do this, what holy boldness is required; what firmness of christian character; what faith in God; what spirit of self-denial and sacrifice; what abandonment of the love of popular favor and applause.

But in nothing is the character of the Pulpit more degraded, and its holy office desecrated than when it becomes as it sometimes does, the defender and apologist of fashionable follies and national and social sins. I am not insensible of the effect on the mind of the preacher, of prevalent customs and opinions. A superficial glance however at the world as it is,—I mean the moral state of society around us—is sufficient to show that habits of life, customs, institutions and modes of sensual indulgence, have grown up by conventional permission, which are not only incompatible with the moral welfare of mankind, but at variance with the spirit and precepts of Christianity. But so safely are they entrenched behind the ramparts of custom, education, interest, and worldly policy, that nothing short of the power of God seems able to dislodge them. The danger seems to be that the evils referred to, are so familiar and near, that we do not see them in their true light. In morals, as in optics, objects may be too near for distinct vision. But whatever causes combine to make folly and sin popular; one thing is certain, that a popular folly is not *less* a folly, because it is popular, nor are national immorality and crimes, less *sinful*, because they are *national*. Folly is folly still, whether gilded by fashion and adopted by the multitude, or not; and sin is sin, whether it is sustained by the example of the rich and powerful, and protected by the ægis of law, or not. When sin has become popularized, its original turpitude still adheres to it. Nay, it would seem to have acquired additional virulence; for popular currency only increases its power to work mischief in society, to dishonor God and destroy the souls of men. Against such dangers should the pulpit be free and bold to lift up its voice. To cry aloud merely against follies that are unfashionable, and to denounce crimes that are hideous because they are seldom committed, is weakness. To refuse to declare the “whole truth” of God, because we know it will disturb the carnal security of our friends and excite animosity, is *treachery* to the cause. To be afraid to cry aloud and spare not the sins of the people, when God has sent a message by you is *cowardice*. But to veer about, and employ the

talent and influence of the sacred office, by administering opiates to the public conscience, by apologies and defenses of social and national sins, is a criminal *prostitution* of the Pulpit, at which piety weeps and angels bow their heads in shame and sorrow.

3. *The Pulpit should be the fountain of sound evangelical doctrine.*—Its peculiar province is to instruct the people. With the mass of mankind this is the only means of becoming acquainted with those great spiritual truths, which God has revealed, and which are designed to exercise a most important influence upon the well-being of life and our preparations for eternity. To convey, therefore, the truth of God in its simplicity, purity and power to the minds of the people, is its important work. The truth of God, uncorrupted by ignorance, unwarped by passion and prejudice, unperturbed by human speculations, untrammelled by the burden packs of system-builders who are often more anxious to display their learning and ingenuity than to declare what the Fountain of Truth has revealed—this truth it is, which is the life of the world. “The words which I speak unto you,” said Christ, “they are spirit and they are life.” But these “words,” it must be remarked, are the words of Christ, not the words of false teachers—“grievous wolves, not sparing the flock,” who have entered into the Church—who corrupt the word of Divine truth by their reasonings, and “lead captive the silly,” palming off their own jejune and flatulent opinions, and teaching for the doctrines of the Bible, the commandments and traditions of men.

The importance to every man, of building his religious faith and character upon sound evangelical doctrine, will appear when we consider the intimate connexion which exists between our theoretical views and conduct. The outward life is but a manifestation of the opinions and principles which dwell within. If error, and especially religious error is planted in the head, it is very sure to send its roots down into the heart; while in the life, in due time, will appear not only the *blossoms*, but also its *ripe fruits*. Teach a man error, and

that error will be constantly developed in his character and conduct. Teach a man for the truth of God, that which is *not* the truth of God, and you do him perhaps an irretrievable wrong. You jeopard his happiness in life, and peril the eternal interests of the soul. Especially, should the Pulpit study to teach sound and pure doctrine, when we consider the many conflicting creeds and delusive doctrines that are afloat, all professing to point the way to heaven. It is not a small thing to err in these vital matters. Yet "blind leaders of the blind" are daily conducting their followers, not only into the "ditch," but into the *gulf* of irretrievable and eternal ruin. An awful woe rests upon that Pulpit which attracts around it, by the charms of learning and oratory, a confiding multitude, who are hungry for the bread of life; yet which feeds them with the flesh of scorpions, and leads them down to hell. Woe to the people who are so unfortunate as to sit under such a pulpit. The road in which they suppose themselves travelling, is not the "King's highway," which the "lion's whelp" is not permitted to invade, where heavenly verdure springs, and the flowers of Paradise exhale their sweets, leading to the glorious city, the heavenly Jerusalem; but the path of delusion and folly, where ravenous beasts prowl and devour, where all beauty withers before the blasting Sirocco, where the "apples of Sodom" alone mock the taste, and the end whereof is death.

4. *The Pulpit should never forget that its great work is to reclaim and save souls.* If souls are not won to Christ, nothing is accomplished—the pulpit is a moral failure. To utter in the ear of the sinner, the Syren voice of Peace, Peace, when God hath not spoken peace, is both treachery to God and cruelty to man. The great and saving doctrines of the Gospel must be steadily held forth and enforced. These are the truths which ever address the understanding and conscience with power; and if sown by the pulpit in faith, and with prayer and tears, they will ever prove "precious seed," which in due time will appear, in the waving grain, and the ripened harvest, ready to be garnered into the store-houses of God.

Those pulpits which are satisfied by producing among the people merely what is called good morals, together with a decent respect for the institutions and ordinances of religion, fall lamentably short of their high responsibilities. Men may be correct in morals, yet utterly destitute of piety—may cherish a high respect for religion and all its observances, yet be void of that holiness of heart which is an indispensable qualification for heaven. The sepulchre may be white and beautiful to the eye, while within are dead men's bones and the noisome and disgusting stench of rotting mortality. Under a moral exterior, and accompanied by all the amenities of intelligence and polished life, often is concealed a heart full of enmity to God—the seat of every corrupt and unholy passion. It is the aim of the Gospel, not only to reform the *manners*, but to renovate the *heart*—to destroy the dominion of sin in the soul, and instead, to set up the kingdom of God—that kingdom whose foundation is “righteousness,” and whose top-stones are “peace and joy in the Holy Ghost.” It aims to reconcile the world unto God, but this will never be accomplished by preaching fine moral essays, elaborate mysticism, or learned and elegant philosophy. Nothing will do, short of the plain, heart-searching truths of God's word; striking at the heart as the seat of all moral disease; probing it to the core; exposing its deep and damning depravity: and begetting therein, that godly sorrow for sin, which needeth not repentance; and which leads the penitent to Jesus Christ as their only hope. Souls redeemed by the blood of Christ, and regenerated through the instrumentality of faithful preaching, are the just honors of the Pulpit—the only honors worth its seeking, and the proper marks of its fidelity; as they are the stars, which shall shine in the crown of the devoted minister when the richest gems of earth lose their lustre, and princely diadems fail and are forgotten.

5. *The Pulpit should never be degraded to a mere theatre for ministerial display.* The preacher who enters the pulpit for the purpose of preaching *himself* instead of the Gospel—who aims to exhibit his fine person, talents, oratory &c., in

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SERMON I.

THE PULPIT—ITS NATURE AND OFFICES.

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Henry College.*

And Ezra, the scribe, stood upon a pulpit of wood, which they had made for the purpose, and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, and Zechariah, and Meshullam.

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Neh. viii, 4, 8.

I. The origin and usefulness of the Pulpit.

According to the best information which has travelled down to us, the origin of the Pulpit, as a means of moral and religious instruction, dates back to the era of our text. The Jews had

just completed their long captivity of seventy years, as foretold by the prophet Jeremiah, and now, by a strange providence, had been permitted to return and dwell again in their own land. More than two entire generations had passed during their residence in Babylon, and those who, at the beginning, were familiar with the Law, and the solemn ceremonies and ritual of the temple, had all slept with their fathers, and been buried in a strange land. To maintain their religion in the land of their bondage was not permitted, and therefore it is not surprising that the new generations grew up miserably ignorant, and corrupted by the heathenish customs and institutions which surrounded them. The Jews themselves, even in their own land, and blessed with miracle and prophecy to attest the truth of their religion, seem to have been cursed with a strange proclivity to adopt the idolatrous worship of surrounding nations. But now, humbled by conquest and captivity, apparently forsaken by the 'God of their fathers,' and exposed to the immediate influence of idolatrous institutions, and these supported by all the pomp and power of the brilliant court of Nebuchadnezzar, we can hardly wonder that their laws, religion, and even their *language*, were in a great measure forgotten, and those of their conquerors adopted instead.

At the time of their return under Nehemiah, sensible of their ignorance and sad departure from the doctrines of their fathers, 'All the people,' says the sacred historian, 'gathered themselves together as one man into the street that was before the water gate, and spake unto Ezra, the scribe, to bring the book of the Law of Moses which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both of men and women and all that could hear with understanding, upon the first day of the seventh month. And he read therein from morning until mid-day, and the ears of all the people were attentive unto the book of the law.' The better to enable the vast congregation to see and to hear, he stood upon a 'pulpit of wood,' and with his assistants, 'read in the book in the law of God distinctly, and gave the sense'

—expounded the meaning, by analyzing, dilating and showing the import of every word—‘and caused them to understand the reading’—that is, they so opened it to their understandings by translation, exposition, illustration, and showing how intimately they were concerned in it, that “all the people” both wept and rejoiced, “because they heard the words of the law” and “understood the words that were declared unto them.”

Here, as already intimated, we have the first record—445 years before Christ—of the establishment of the Pulpit as a means of religious instruction. From that time, down to the present, it has been a prominent instrumentality in the church of God; first in the synagogue of the Jews, to expound and enforce the Mosaic law; and secondly, under the Christian dispensation, to proclaim the brighter glories of the Gospel. As a great and effectual moral agency, it stands without a rival. The religious Press, by the extent and permanency of its influence, alone invites a comparison. But this is modern in its origin, and though great and indispensable in the service which it renders to the cause of God, it is less forceful and impressive in its addresses to the understanding and conscience, and chiefly valuable as an *auxiliary* to the more direct and stirring appeals of the Pulpit.

The Pulpit was honored by the personal ministry of Christ himself. He sanctioned and adopted it, as the means of communicating his heavenly lessons; for his “custom” was to repair to the synagogues and expound the Scriptures and “preach” on the Sabbath day. His great commission to the disciples ‘to go into all the world and preach,’ was a virtual command to establish this heavenly instrumentality wherever they went, and in the use of it, he promised the aid of his presence and spirit, ‘even unto the end.’ Wonderful and tremendous agency! Who can estimate its power in arousing, instructing and reforming mankind—in advocating the cause of God and in saving immortal souls? It was by the use of this agency in the hands of Peter, that three thousand were pricked to the heart and added to the church as the fruit of one sermon; and

by this means the Gospel found ready access to the unbelieving and prejudiced mind of the Jew; so that, daily, "believers were the more added to the Lord, *multitudes* both of men and women." The use of this agency in the hands of Paul, was sufficient to subdue the polished mind of the Greek; to put to flight his pride of philosophy, and bring him as an humble learner to the feet of Christ, so that Christianity was established almost at once, in the very heart of Grecian civilization and refinement. The truths of the pulpit were the truths of Christianity—of God. There was vitality in them, and their touch like the touch of the prophet, communicated life to the dead conscience, and sent its thrill throughout a world buried in trespasses and sin. It was the voice of God calling the nations to the resurrection of their moral natures from the sepulchre of idolatry and wretchedness, up to a new and higher life of spirituality, purity and love. At its call, the heathen forsook their splendid temples, the altars no longer smoked with sacrifices, the oracles of Delphi and Dodona fell into contempt, and the "shrines" of Demetrius and his fellow-craftsmen no longer were bought for household gods. So mightily grew the word of God and prevailed, that, even at the commencement of the second century, Justin Martyr exclaims, "there is not a nation, either Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus." And Tertullian, who lived but fifty years later, in his apology to the Roman emperors, remarks, "We were but of yesterday, and we have filled your cities, islands, towns and boroughs, the camp, the senate and the forum. They (the heathen adversaries of Christianity) lament that every sex, age and condition, and persons of every rank also are converts to that name."

It is not the purpose of this discourse to trace the progress of Christianity, and to show that its advance has been commensurate—*pari passu*—in every age, with the fearlessness and faithfulness of the Pulpit in declaring the pure word of

God. Yet this would be a point easy to show. The Church would never have been shorn of her locks and have lost her aggressive, world-subduing power, had she not, by dallying with the Delilah of wordly ambition and power, lost the independence of her pulpit. The superstitious mummeries and base corruptions of Romanism, could never have acquired their wonderful ascendancy among men, had the pulpit remained unmanacled and stood forth the bold and free champion of the truth. But with the death of the Apostles, came that "falling away from the faith," which they had predicted. The whole christian system by degrees underwent a miserable change. Grievous wolves, not sparing the flock, succeeded to the place of the faithful shepherds. The holy, self-denying ministers of Christ, strong in faith and in the Holy Ghost, who in the first centuries wielded so successfully the sword of the Spirit which is the Word of God, and who had found it mighty to put to flight the armies of the aliens and to pull down the strong holds of sin, were now no longer found; or if found, so few and scattered as to exert but a feeble influence. The pulpit was no longer filled by men of God. The power of faith was not there. It no longer hurled the terrors of the law against sin, or pressed home upon the conscience the guilt of the sinner. Sunk in degeneracy, instead of the honor which comes from God, it sought the popularity, pomp and power of the world. The pure and life-giving Gospel was no longer preached in its simplicity and power, but instead of sermons, little was heard from the sacred place but the sublimated twattle of metaphysical reasonings, mystical divinity, Aristotelian categories and reading the lives of saints. The pulpit became the stage where mountebank priests obtained the vulgar laugh by exercising the lowest species of wit—the churches, shambles, where the ministers of the sanctuary drove a shameless trade in the price of sins.

The reformation of the sixteenth century, in its most important aspect, was the emancipation of the Pulpit from its awful degeneracy. The old chapel of Wittenburg proclaimed the supremacy of the word of God. It was a death blow to

the supremacy of Popes, Councils, Bishops—Anti Christ; and the re-enthronement of Christ in his Church. Holy, apostolic faith from heaven, entered into the soul of Luther and the pulpit again spoke forth with original simplicity, fearlessness and power. Unfettered, the word of God then started a second time on its glorious career of saving the world.

But time will not permit us to delay on this part of the subject. To estimate the value of the pulpit as a great moral instrumentality, we have only to inquire what would be the condition of the world without it? Demolish it, and what agency can be put in its place? By what other means can the mass of mankind be instructed as to the great and all-absorbing interests of the soul—heaven, hell, eternity and God? By what other means can the understanding be so effectually enlightened, the conscience aroused, and guilt driven from its refuges of lies? It has ever been honored by the approbation of Heaven. Set up the Christian pulpit in the very midst of darkness, yea in the center of sin's fearful dominions, and it will prove a focus of light and power, whose burning radiance will put to flight God's enemies. Wickedness, ignorance, superstition and tyranny fly before it. Innocence, peace, love and joy, with their whole retinue of heavenly graces, follow in its train. Wherever you establish it, on the whole broad footstool of the Creator, there at once the earth seems to spring with a richer verdure, the skies to shine brighter, the air to float with sweeter odours and the hearts of men to glow with a warmer, holier, happier feeling; consuming the dross of selfishness, stilling the tempests of passion, knitting together the circles of worldly interest by the closest bonds of christian amity, and throwing around all the trials and afflictions of life, an atmosphere fragrant with heavenly influences.

But we pass to consider

II. The objects of the Pulpit.

The Pulpit is set for the religious instruction of mankind. Its objects, among the Jews, are clearly brought to view in the history of its origin as contained in the chapter from which the

text is taken, and especially in the text itself. To 'bring before the people the law,' which God had given by Moses—to 'read it distinctly' in their hearing—to 'give the sense,' or, as the original has it, 'to add weight to it,' that is, by exposition, argument and illustration—and to 'cause them to understand the reading'—that is, to make them perceive and comprehend the important truths which it contained, and excite them to its observance by awaking in the heart, the various emotions of duty, love, gratitude to God, the hope of His favor and the fear of His judgments.

Under the Christian dispensation, the objects of the Pulpit in general, are the same; viz., to expound and enforce the will of God as revealed to mankind. But the sublime wonders and brighter glories of the gospel are its especial themes. Under the dispensation of types and shadows, it was a point of transcendent interest for men to know what God saw fit in that age to reveal. To know even *that there is a God*, endowed with attributes of infinite wisdom, power, justice and holiness—is a tremendous truth, and calculated to fill the soul with wonder, awe and fear. To know further, that we are his creatures, the subjects of law, with capacities to understand and obey, and solemnly accountable to the Almighty for all our conduct, is also a truth of tremendous interest. Sad and deplorable, indeed, but not less interesting and important to the welfare of mankind, also are the truths, that we stand before Him in the character of rebels and apostates, guilty and therefore condemned, morally impotent, without any claims upon the Divine friendship and very far gone from original righteousness and consequent happiness, that our moral life has perished under the deadly infection of sin, and that we are, in consequence, in imminent peril of sinking into a miserable eternity. But amid this moral darkness—this upper, nether, and surrounding gloom,—we are not less interested to learn that the sternness of God's justice is tempered with the mildness of mercy, and that hope for the sinner beams out of the cluster of glories which surround the Divine character. To make known to all this glorious truth, that a way of reconciliation has been

provided, and that the guilty may regain the favor of God and the heritage of the saints, was the blessed commission of the Gospel itself. For this, its Author came, preached, suffered and died. By Him was the great atonement made, which changed the moral relations in which God stood to his rebellious subjects, and which made it possible for Him to be just, and yet to justify the ungodly. To announce to perishing sinners this glorious truth, and the conditions by which its benefits are attainable, ever has been, and still is, the great work of the Christian Minister. This is the burden and object of the Christian Pulpit. Its theme is salvation to the soul though the sufferings of Christ. Its lesson, the means and conditions whereby the sin-polluted may come to the Fountain and be washed from all their defilements.

To aid in the great work of reclaiming and saving souls, God has 'sent forth his Spirit to enlighten the world'—to quicken the dead consciences of men, and infuse into the soul that degree of moral life, which enables us both 'to will and to do,' in obedience to the Divine commands. The soul of itself is dead in trespasses and sins. Its last spark of moral vitality is gone. On this dead carcase, the Holy Spirit has breathed, and by a resurrection, not less supernatural than that which will distinguish the last day, power has been communicated to man to renounce his sins, and by repentance to turn unto God. To teach these mighty truths, the Apostles were called, commissioned and sent forth. These truths were the seeds of a moral revolution which was destined to shake the world, like the tread of an earthquake. The pulpit spoke, and its voice fell upon the ear of idolatry and superstition, as the voice of God. God was in the voice. Light burst upon the darkness. The slumbering conscience was aroused. Fear and dismay were on every hand; whilst Hope, with trembling step, led the guilty penitent to the foot of the Cross.

In the great truths of the word of God still exists the same power to arouse the conscience and lead the sinner to Christ. This is the object of all religious teaching and preaching.—For this has the Pulpit been established and honored with

most signal marks of the Divine approbation. At its command are placed all the magazines of knowledge, doctrine, argument, eloquence and truth. To save the immortal soul is its holy aim—an object which in dignity and importance as far transcends the petty affairs of this mundane life, as the mighty ocean the tiny bubble which floats for a moment on its surface. In prosecuting its object, what weighty considerations press upon the attention and appeal to the heart! To awaken your slumbering conscience and dispel a false security, behold the severity of Divine justice, and the guilt and dangers of sin. Not one jot or tittle shall pass from his law until all be fulfilled. How then is it possible for the sinner to escape? Immortality awaits you as an unwelcome destiny—a universal and impartial judgment approaches, followed by an endless state of damnation to the guilty, and all the horrors of the second death. To calm your fears and kindle the fires of Hope; behold the goodness of God in the face of his Anointed—how great the love which offers the unspeakable boon of pardon on terms so simple and easy—how wonderful the mysteries of the atonement, whereby the connexion between guilt and punishment may be conditionally and forever separated—how mighty the power of faith to justify and regenerate the soul—how mysterious, yet glorious the love of God shed abroad in the heart; consuming the lust of pride and base desire, and changing this sinful world to a happy heaven; robbing the cares and vexations of life of their power to sting; affliction of its sorrows; death of fear; and pointing to the bright and endless glories which await the happy soul when its earthly course is ended!

Such, then, is the glorious work of the Pulpit. As a holy instrumentality, it aims to repair the moral ruin which man's apostasy hath wrought—to reconcile the guilty creature to his offended God—to restore purity, peace and joy to the bosom of pollution and wretchedness—to breathe through the infected haunts of society the cleansing and salutary breezes of Eden, and to qualify the soul for the sublime beatitudes of heaven.

But we pass to consider

III. The characteristics of the Pulpit.

In speaking of this great instrumentality for reconciling the world unto God, we of course employ that figure of speech, by which the pulpit is made to represent the preacher who fills it. The characteristics of the pulpit, therefore, are the characteristics of the Gospel ministry—of the holy and devout men who are called of God to this important work, and who take upon them its dread responsibilities. We remark then, in the first place, that

1. *The Pulpit should be duly impressed with the responsibility of its position.* It stands between God and man, life and death, heaven and hell, charged with the most solemn communications in reference to the most solemn of all subjects. Its message is not to men in reference to worldly interest or honor; his rights as a member of society; his political liberty, or his pecuniary gains. Its themes pertain to the spiritual and eternal. It speaks for God, in his relations to his creatures as a wise Legislator and rightful Sovereign. It comprehends the claims of the Sovereign in all their breadth and compass; and the condition of the subject, in all its aspects of apostasy, guilt, wretchedness, danger and despair. And while it presses upon the startled conscience these awful truths, it invites the penitent to the footstool of Mercy by holding forth the rich and ample provision, which the love of God has provided in the atonement of his Son. The eternal happiness of immortal minds is at stake. The souls of men are in the fiery crucible—the souls of our brethren, our neighbors, our children and kinsmen according to the flesh, and their eternal life or eternal death hangs suspended in a great measure upon the skill, prudence and fidelity with which the minister of Christ discharges his office. How awful the responsibility—how dread the position. “If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman’s hands. When I say unto

the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand."

This is the voice of God by the mouth of his prophet—this the perilous situation of the minister of God. The Pulpit may not therefore forget its high position, and with the apathy of worldly indifference, sink down to a level with the spirit of the world. To do so, is to trifle with its trust and put to hazard the most sacred interest and the eternal welfare both of the watchman and the people placed beneath his care. Such high responsibilities should ever protect the sacred office from the intrusion of the unworthy. It has no use for the mere time-server who, for the sake of bread, on the empty breath of popular fame, would traffic in the truths of religion and make merchandise of the bodies and the souls of men. He who would rush into the sacred calling from motives of worldly policy, or without a sincere conviction of duty, thereby clearly shows himself destitute of those moral qualifications which are essential to the office. "Though I preach the Gospel," says St. Paul, "I have nothing to glory of, for *necessity is laid upon me*, yea, *woe is unto me*, if I preach not the gospel." This moral "necessity," this impending "woe" was the mighty incentive which acted upon and moved this great Apostle to his work, and well may that minister suspect the validity of his call whose soul is not excited and moved, to some extent by similar considerations.

2. *The Pulpit should be fearless in declaring the whole counsel of God.* Nothing, perhaps, is so difficult to maintain as the independence of the pulpit. The utterance of plain and heart-searching truth has even been unwelcome to the carnal mind. For this the prophets were stoned, and the apostles and first preachers of Christianity endured the pangs of martyrdom. On account of this, the sons of Belial in every age and country, are ready to gnash their teeth at the faithful minister of Christ, and stone him as the Jews did faithful Stephen. But God has revealed no truth in his word, which

it is not important for mankind to know. The duty of proclaiming this truth in the ears of men, of giving the sense, and causing them to understand, is committed to the Pulpit. It is not therefore at liberty to keep back a part of the price. The awful nature of sin, the deep corruption and depravity of the heart, the terrors of the law, the torments of hell, the necessity of repentance, humility and faith in the Son of God attested by holy living, self-denial and sacrifice—unwelcome as these truths are to the sinner, yet are they necessary to be known, before he can be essentially benefited by the gospel. To denounce the terms of the law, is as clear a duty as to unfold the gracious promises. Healing balsams applied externally, are of no avail until the *probe* of the physicians has reached the seat of the disease. The faithful preacher must not heal slightly, but *search* the heart, expose its hatred to God, uncover and bring to light its terrible fountains of sin and uncleanness, and so hold up the picture of moral debasement to the eyes of the sinner, that his awakened conscience shall seize the truth, and like Nathau to David, thunder in his ears, *Thou art the man*. It is God's truth which is to regenerate the world, and how shall it accomplish its work, if that truth is suppressed, or but partially declared; or if, by trimming and paring, to suit fastidious ears, it is emasculated of its Godlike power?

When the Pulpit through fear of giving offence, or through desire of popularity, shrinks from declaring the whole counsel of God, it is recreant to its trust. No ears are so polished and refined, as not to need it. The Felixes, Agrippas and Drusillas, in this particular, stand on the same platform with the humble and ignorant. God is no respecter of persons, and the faithful preacher in his character as an ambassador for God, is bound to deal as faithfully with the high as the low, the rich as the poor, the polished and the learned, as the rude and the ignorant. But to do this, what holy boldness is required; what firmness of christian character; what faith in God; what spirit of self-denial and sacrifice; what abandonment of the love of popular favor and applause.

But in nothing is the character of the Pulpit more degraded, and its holy office desecrated than when it becomes as it sometimes does, the defender and apologist of fashionable follies and national and social sins. I am not insensible of the effect on the mind of the preacher, of prevalent customs and opinions. A superficial glance however at the world as it is,—I mean the moral state of society around us—is sufficient to show that habits of life, customs, institutions and modes of sensual indulgence, have grown up by conventional permission, which are not only incompatible with the moral welfare of mankind, but at variance with the spirit and precepts of Christianity. But so safely are they entrenched behind the ramparts of custom, education, interest, and worldly policy, that nothing short of the power of God seems able to dislodge them. The danger seems to be that the evils referred to, are so familiar and near, that we do not see them in their true light. In morals, as in optics, objects may be too near for distinct vision. But whatever causes combine to make folly and sin popular; one thing is certain, that a popular folly is not *less* a folly, because it is popular, nor are national immorality and crimes, less *sinful*, because they are *national*. Folly is folly still, whether gilded by fashion and adopted by the multitude, or not; and sin is sin, whether it is sustained by the example of the rich and powerful, and protected by the ægis of law, or not. When sin has become popularized, its original turpitude still adheres to it. Nay, it would seem to have acquired additional virulence; for popular currency only increases its power to work mischief in society, to dishonor God and destroy the souls of men. Against such dangers should the pulpit be free and bold to lift up its voice. To cry aloud merely against follies that are unfashionable, and to denounce crimes that are hideous because they are seldom committed, is weakness. To refuse to declare the “whole truth” of God, because we know it will disturb the carnal security of our friends and excite animosity, is *treachery* to the cause. To be afraid to cry aloud and spare not the sins of the people, when God has sent a message by you is *cowardice*. But to veer about, and employ the

talent and influence of the sacred office, by administering opiates to the public conscience, by apologies and defenses of social and national sins, is a criminal *prostitution* of the Pulpit, at which piety weeps and angels bow their heads in shame and sorrow.

3. *The Pulpit should be the fountain of sound evangelical doctrine.*—Its peculiar province is to instruct the people. With the mass of mankind this is the only means of becoming acquainted with those great spiritual truths, which God has revealed, and which are designed to exercise a most important influence upon the well-being of life and our preparations for eternity. To convey, therefore, the truth of God in its simplicity, purity and power to the minds of the people, is its important work. The truth of God, uncorrupted by ignorance, unwarped by passion and prejudice, unperverted by human speculations, untrammelled by the burden packs of system-builders who are often more anxious to display their learning and ingenuity than to declare what the Fountain of Truth has revealed—this truth it is, which is the life of the world. “The words which I speak unto you,” said Christ, “they are spirit and they are life.” But these “words,” it must be remarked, are the words of Christ, not the words of false teachers—“grievous wolves, not sparing the flock,” who have entered into the Church—who corrupt the word of Divine truth by their reasonings, and “lead captive the silly,” palming off their own jejune and flatulent opinions, and teaching for the doctrines of the Bible, the commandments and traditions of men.

The importance to every man, of building his religious faith and character upon sound evangelical doctrine, will appear when we consider the intimate connexion which exists between our theoretical views and conduct. The outward life is but a manifestation of the opinions and principles which dwell within. If error, and especially religious error is planted in the head, it is very sure to send its roots down into the heart; while in the life, in due time, will appear not only the blossoms, but also its *ripe fruits*. Teach a man error, and

that error will be constantly developed in his character and conduct. Teach a man for the truth of God, that which is *not* the truth of God, and you do him perhaps an irretrievable wrong. You jeopard his happiness in life, and peril the eternal interests of the soul. Especially, should the Pulpit study to teach sound and pure doctrine, when we consider the many conflicting creeds and delusive doctrines that are afloat, all professing to point the way to heaven. It is not a small thing to err in these vital matters. Yet "blind leaders of the blind" are daily conducting their followers, not only into the "ditch," but into the *gulf* of irretrievable and eternal ruin. An awful woe rests upon that Pulpit which attracts around it, by the charms of learning and oratory, a confiding multitude, who are hungry for the bread of life; yet which feeds them with the flesh of scorpions, and leads them down to hell. Woe to the people who are so unfortunate as to sit under such a pulpit. The road in which they suppose themselves travelling, is not the "King's highway," which the "lion's whelp" is not permitted to invade, where heavenly verdure springs, and the flowers of Paradise exhale their sweets, leading to the glorious city, the heavenly Jerusalem; but the path of delusion and folly, where ravenous beasts prowl and devour, where all beauty withers before the blasting Sirocco, where the "apples of Sodom" alone mock the taste, and the end whereof is death.

4. *The Pulpit should never forget that its great work is to reclaim and save souls.* If souls are not won to Christ, nothing is accomplished—the pulpit is a moral failure. To utter in the ear of the sinner, the Syren voice of Peace, Peace, when God hath not spoken peace, is both treachery to God and cruelty to man. The great and saving doctrines of the Gospel must be steadily held forth and enforced. These are the truths which ever address the understanding and conscience with power; and if sown by the pulpit in faith, and with prayer and tears, they will ever prove "precious seed," which in due time will appear, in the waving grain, and the ripened harvest, ready to be garnered into the store-houses of God.

Those pulpits which are satisfied by producing among the people merely what is called good morals, together with a decent respect for the institutions and ordinances of religion, fall lamentably short of their high responsibilities. Men may be correct in morals, yet utterly destitute of piety—may cherish a high respect for religion and all its observances, yet be void of that holiness of heart which is an indispensable qualification for heaven. The sepulchre may be white and beautiful to the eye, while within are dead men's bones and the noisome and disgusting stench of rotting mortality. Under a moral exterior, and accompanied by all the amenities of intelligence and polished life, often is concealed a heart full of enmity to God—the seat of every corrupt and unholy passion. It is the aim of the Gospel, not only to reform the *manners*, but to renovate the *heart*—to destroy the dominion of sin in the soul, and instead, to set up the kingdom of God—that kingdom whose foundation is “righteousness,” and whose top-stones are “peace and joy in the Holy Ghost.” It aims to reconcile the world unto God, but this will never be accomplished by preaching fine moral essays, elaborate mysticism, or learned and elegant philosophy. Nothing will do, short of the plain, heart-searching truths of God's word; striking at the heart as the seat of all moral disease; probing it to the core; exposing its deep and damning depravity: and begetting therein, that godly sorrow for sin, which needeth not repentance; and which leads the penitent to Jesus Christ as their only hope. Souls redeemed by the blood of Christ, and regenerated through the instrumentality of faithful preaching, are the just honors of the Pulpit—the only honors worth its seeking, and the proper marks of its fidelity; as they are the stars, which shall shine in the crown of the devoted minister when the richest gems of earth lose their lustre, and princely diadems fail and are forgotten.

5. *The Pulpit should never be degraded to a mere theatre for ministerial display.* The preacher who enters the pulpit for the purpose of preaching *himself* instead of the Gospel—who aims to exhibit his fine person, talents, oratory &c., in

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SPILLMAN, M.D., LOCAL MINISTER OF THE M. E. CHURCH
SOUTH, COLUMBUS, MISS.

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S E R M O N II.

CHRIST'S GODHEAD AND HUMANITY.

BY REV. W. SPILLMAN, M.D.*

*Local Minister of the Methodist Episcopal Church South,
Columbus, Mississippi.*

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—John i. 14.

Divines disagree as to the object or design of St. John in writing his gospel. Some suppose that it was to refute the errors of one Corinthus, who flourished about that time, and who taught that Jesus was not born of a virgin, but was the real son of Joseph and Mary; that, at his baptism, the Christ, the Divine nature, descended into him, in the form of a dove, by whose influence he worked all his miracles; and that, when he was about to suffer, this Divine nature left him.

Others again suppose that he wrote with the express design of confuting the heresy of the Gnostics, a class of mongrels who derived their ephemeral existence from *Simon Magus*, and whose system of doctrines was composed of heathenism, Judaism and Christianity. Their opinions, however, concerning Christ, were similar to those taught by Cerinthus. They

*Note. In the year 1847, I published several numbers in the Nashville Christian Advocate, on the doctrines of our excellent Book of Discipline over the signature, Prædicator Locatus; those numbers embraced a portion of the following discourse.

held, that, from God, or *Bythos*, the infinite *Abyss*, there originated a multitude of subaltern governors, called *Æons*; whom they divided into several classes, of which the following are to be found: *Father, Grace, First Begotten, Truth, Word, Light, Life, Man, and Church*; all these according to their tenets merged into what they termed *Fullness*, or a *complete round of being and blessings*. These terms are of frequent occurrence in John's Gospel, which has led some to think that he introduced them for the purpose of settling their proper meaning, and thereby secure them from being abused by the Gnostics.

Professor Michaels has espoused the opinion, that it was not only written against the Gnostics, but also against the Sabians. He has advanced several arguments to support this opinion; among which are the following:

"The plan which John adopted, to confute the tenets of the Gnostics and Sabians, was first to deliver a set of aphorisms, as counterpositions to these tenets; and then to relate such speeches and miracles as confirmed the truth of what he had advanced."

Some of the Gnostics placed the *WORD* above all other *Æons*, and next to the Supreme Being; but Cerinthus placed the *Only begotten* first and then the "*WORD*." The positions laid down by St. John are as follows:—

1. "The Word and the Only begotten are not different, but the same." This fact can be clearly seen by consulting the first chapter of John from the 1 to the 14th verse. "This is a strong position against the Gnostics, who ascribe all the divine qualities to the *Only begotten*. The proof of this position will be found in the testimony of John the Baptist, chap. i. 18, 34: iii. 35, 36. The conversation of Nicodemus, chap. iii. 16, 18, in which Christ calls himself the *Only begotten Son*: and also in the speech which Christ delivered to the Jews, chap. v. 17–47; and in other passages in which he calls God his Father."

2. "*The Word was never made, but existed from the beginning*, chap. i. 1. The Gnostics granted that the *Word* existed before the creation; but they did not admit that the

Word existed from all eternity. The Supreme Being according to their tenets, and, according to Cerinthus, the only begotten Son likewise, as also the matter from which the world was framed, were prior in existence to the Word. This notion is controverted by St. John, who asserts that the Word existed from all eternity, chap. viii. 58."

3. "*The Word was in the beginning with God*, chap. i. 1, 2. The Gnostics must have maintained a different notion, or St. John, in confuting their tenets, would not have thought it necessary to advance this position, since God is omnipotent, and therefore all things are present with him."

4. "The Word was God, chap. i. 1. The expression, God, must be taken in the highest sense, or this position will contain nothing contrary to the doctrine of the Gnostics; for they admitted that the Word was an *Æon*, and therefore a Deity in a lower sense."

5. "*The Word was the Creator of all things*, chap. i. 3, 10. This is one of St. John's principal positions against the Gnostics, who asserted that the Word was made by a malevolent being. The assertion, that the Word was the Creator of the world, is equivalent to the assertion that he was God in the highest sense. In whatever manner we may think of God, the notion of creator is inseparable from the notion of a Supreme Being."

6. "*In the Word was life*, chap. i. 4. The Gnostics who considered the different attributes or operations of the Almighty, not as so many separate energies, but as so many separate persons, considered *Life* as a distinct *Æon* from the *Word*. Without this *Æon*, they say the world would be in a state of torpor; and hence they call it not only life, but the mother of the living; from this *Æon* might therefore be expected the resurrection of the dead and eternal life. See chap. iii. 15, 21; chap. xiv. 6, 9-19."

Dr. Clarke says:—"Though it is likely that the Gnostics held all these strange doctrines, and that many parts in John's Gospel may be successfully quoted against them, yet I must own, I think, the Evangelist had a more general end in view,

than the confutation of their heresies. It is more likely that he wrote for the express purpose of giving the Jews, his countrymen, proper notions of the Messiah and his kingdom ; and to prove that Jesus of Nazareth, who had lately appeared among them, was this Christ. His own words sufficiently inform us of his motive, object, and design, in writing this Gospel :—"These things are written that ye might believe that Jesus is the Christ, the Son of God ; and that, believing, ye might have life through his name." Chap. xx. 31. This is a design as noble as it is simple ; and every way becoming the wisdom and goodness of God."

I have called the attention of the reader to the above opinions, doctrines, &c., because they are calculated to throw light on the text, and not only so, but at the same time, constitute an appropriate introduction to the subject under consideration.

In investigating this subject, it is not my intention to ever attempt a description of that great and glorious mystery of the union of the Godhead and humanity ; this is one of the mysteries that "angels desired to look into," but were unable to comprehend. My object is

1st. To shew what we are to understand by the term WORD or LOGOS.

2nd. To shew that a permanent union was effected, between the Godhead and humanity, never to be separated.

3rd. The design of this union.

I. My object then, in the first place, is to shew what we are to understand by the term WORD. "The Word was made flesh." Paul, in writing to Timothy, says :—"Without controversy great is the mystery of godliness ; God was manifest in the flesh."

In the uninspired writings of finite fallible man, there may be terms and expressions, which are not in accordance with reason and sound philosophy ; but from what we know of the scriptures, and of the great Author of the same, we are safe in coming to the conclusion that there is not an expression or term used in the sacred pages, which is not founded in reason. I would not, however, in this remark, be understood as con-

veying the idea, that every term or expression of the sacred writers, in reference to the God-head, and the union of the God-head and humanity, can be clearly understood and comprehended by finite beings; and if there be other terms and passages, that we cannot now comprehend or assign a reason for, it is no proof that such terms or passages are not founded in reason; nor is it any proof that such passages will not be understood at some future time, for light and truth are progressive in their nature. It is a fact not to be controverted, that truth is rarely ever exhibited in its meridian glory at first. With this view of the subject, then, we may infer that the Evangelist had a well grounded reason for using the term Word and applying it to the Divine nature of Christ; and that reason must have been founded, on some other revealed truth, by inspiration, or by both combined.

As to the source from which the term Word is derived by St. John, some have supposed that it was taken from the Chaldean paraphrasis; others from Philo and the Hellenistic Jews. Watson, in his *Institutes*, says that "the most natural conclusion appears to be, that St. John was a plain unlettered man, chiefly conversant in the Holy Scriptures, and that he derived this term from the sacred books of his own nation, in which the Hebrew phrase *Dabor Jehovah, the Word of the Lord*, frequently occurs, in passages which must be understood to speak of a personal Word." The first passage cited by him to sustain this position, is Gen. xv. 1. "The word of the Lord came unto Abram in a vision, saying, fear not Abram, I am thy shield and exceeding great reward;"—Watson on this point says, "the *Word of the Lord is the Speaker*;—the Word came saying, &c, a mere word may be spoken or said; but a personal Word can say, I am thy shield."

The second passage quoted by Watson will be found in the xviii. Psalm and 30th verse. "The Word of the Lord is tried; he is a buckler to all who trust in him." On this text he says,—“there is nothing in the context, which would lead us to consider the term *word*, as a verbal communication of the will of another in opposition to a personal Word. He

also says that the pronoun *he* in the second clause of the text, refers to the term word in the first clause." How far Watson may be correct in the passages of the Holy Writ selected to sustain the position taken by him, I will not pretend to say; one thing, however, is evident to every reflecting mind, that Watson was at least correct in the conclusion that John derived the term *Word* as used by him, from the sacred books of his own nation.

Before proceeding any further in proof of the position, that John derived the term *Logos* or *Word* from the Old Testament Scriptures, it will be necessary to lay down a few well-known facts. For instance, we are told in the Scriptures that God is a Spirit, uncreated and immaterial; as such, then he could never have been known by man, except through media; for man,—created, material man,—can form no more idea of spirit in the abstract, than a blind man could, of the beautiful tints of the rainbow, or of the variegated hues of the clouds of the western horizon, during the evening's lengthening shade, and which are well calculated to fix both the eye and the mind of the contemplative beholder on their beauties, grand and sublime, as if they belonged to nobler regions, or as if they were spreading forth their grandeur to entice the cheering rays of a departing sun, whose face cannot be seen, still to linger on this dark and benighted abode of man.

God then, in all his manifestations or revelations to man, has always made use of media, that our sense could take cognizance of;—media that could reflect the variegated tints of light, beautiful to behold, not from a departing God, but from Him who is necessarily invisible. Creation like a beautiful mirror reflects the image of the invisible God. Paul understood the import of his language when he said,—“The invisible things of Him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.” Every thing created, from the smallest microscopic animalculæ, that floats with the slowly moving tide, or is wafted by the evening's gentle zephyrs, up to the largest animal that walks upon the green earth, or sports

with the rolling billows of the mighty deep;—or from the smallest atom of unorganized matter, up to the large planets, worlds innumerable, stars without number that glitter, and blazing comets that on missions travel through space unknown, all are media through which the invisible God is seen. On these,—

“ Part of his name divinely stands,
On all his creatures' writ,
They shew the labour of his hands,
Or impress of his feet.”

Here, then, let it be observed that God always makes use of a medium that our senses can take cognizance of, to produce an effect, or to make himself known to man. For instance, God manifested himself to the Jews at Mt. Sinai. They saw the thick cloud gather upon the mount,—they beheld with wonder and amazement the vivid lightning, and the smoke ascending from the mount as of a furnace, and more than all, they heard the voice or word of God on that occasion. Here then sensible media were used to manifest, or make the invisible God known to them on that occasion. And you will observe that God often made himself known to his people by an audible voice. The *Word of the Lord*, then, is one of the willing agents to declare the invisible Jehovah to the human family.

We are not, however, to suppose that in the paradisaical state the word of the Lord was written; but that it was communicated from the Father of mercies, by an internal dictate, an impression, or an audible voice. And it would not be amiss here to observe, that the *Word* of the Lord, and *Truth* are synonymous terms. Let us then enquire what a being or person must possess, that *word* or *truth* may exist, and be made known to another. A being who may wish to communicate words or truth, must possess the power of reasoning, willing, affections, and a mode of expression by words or actions.

Hence, then, we may term the *word* or *truth* of a being possessing such faculties, an expression or manifestation, to a

greater or less extent; and it matters not how the manifestation may be made, if it be a true manifestation of the will, or attributes of the being, to constitute that manifestation of the *Word*;—for it is not always necessary that truth should be conveyed to our minds by an audible voice; it may be conveyed by the expressions of the countenance or features. It may be conveyed to our minds also by the actions or works of another. Wherever, then, we see the expression or manifestation of God, we see his *Word* or *Truth*; for it was by his *Word* that “all things were made.” Hence, then, we may call that manifestation which He made of himself in the flesh, and which was an expression of his will and favor to us, (for “here the whole Deity was made known to us,”) the *WORD*, and which *WORD* was with Him in the beginning.

In order to arrive then at some safe conclusion as to what part of the Old Testament Scriptures John derived the term *Word*, as used by him, I will notice more particularly the manner in which the Evangelist commences the first chapter of the Gospel recorded by him. “In the beginning was the *WORD*.” What *BEGINNING* does John here mean? God had no beginning. If you will now turn to the first chapter of Genesis, you will find an explanation of the term “beginning,” and also whence the Evangelist derived the term *Word*. “In the *beginning* God created the heavens and the earth.” The term *beginning* then as used by John in the first chapter of his gospel, and by Moses in the first chapter of Genesis, has reference alone to the time, that the heavens and the earth were created. Here then is the first expression or manifestation of God that we have any account of, and you will bear in mind the principle which has been previously laid down, that an expression or manifestation of God, in any way or manner, is nothing more nor less than his word. Again, by looking at the third verse, you will find that “God said, let there be light, and there was light.” Here then was an expression by an audible voice, or *Word*; or, as expressed by John, “in the beginning was the *Word*, and the *Word* was with God.” The *Word* was then the medium or agent by which the invisible

God was made known in creation; and as the Word was, and is a co-existent and co-efficient of the invisible God, and at the same time the medium or agent through or by which creation was effected, and by which the invisible God was made known to man, we can comprehend the reason why John also said, "And the Word was God." Dr. Clarke says,—“that every appellative of the Savior of the world is descriptive of some excellence in his person, nature or work; so the epithet *Logos*, which signifies *a word spoken*, speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to Him who is the true light, which lighteneth every man who cometh into the world.” The Word, then, as used by John, is the expression of God, a full and complete manifestation of the whole Deity.

In creation God was only known in part; the brightest and most endearing portion of his name lay in darkness impenetrable, until that time, when a bright star appeared in the east, and angels with sweetest notes sung, “Glory to God in the highest, and on earth, peace, good will toward men.” It was the shepherds at the manger in Bethlehem, that could first sing,—

“Here the whole Deity is known,
Nor dares the creature guess,
Which of the graces brightest shone,
His justice or his grace.”

The Word then signifies the second person of the Tri-Unity;—he who was the willing and active agent in creation and redemption, in declaring the Invisible, may be happily illustrated by one of the co-efficients of light, viz:—the illuminating quality, without which light could not exist, or if it did exist, could not be made known. Hence, as the heating co-efficient of light, together with that relation or co-efficient which possesses the power of combining and decomposing, cannot act to a great extent without being made manifest by the illuminating relation, which may be denominated the expression of light, which philosophically speaking is invisible;—so

the invisible Triune God cannot produce effects without being made known by the Word, which is the expression of the invisible God. Again, as the illuminating quality of light cannot exist without a greater or less extent of the other co-efficients;—so wherever the *Word* or second person of the Trinity, “manifests,” or “declares” the invisible God, there the whole Deity will be. Hence the propriety of the language of St. John,—“And the Word was God.”

I know not that I possess the ability to illustrate more clearly my views of the term *Word* than I have done both from scripture and philosophy; even if I were to study and speak upon this subject until time itself should grow dim with age. I hope, however, if I have not made this portion of the subject plain to others; that, at least, I have not “darkened counsel,” in my well meaning effort. As to the views I have advanced relative to the source from whence John derived the term *Word*, I am supported by Watson, Clarke, and Wesley, and a host of others that might be enumerated. John Wesley in his notes on the first chapter of St. John’s Gospel, says,—“St. John did not borrow the term *Word* from Philo, or any other heathen writer.” His opinion is that he derived it from the first chapter of Genesis, “when all things began to be made by the “Word.” He also says, “that we have in the 18th verse of the 1st chapter of St. John, both a real description of the Word, and the reason why he is so called.” In the above named passage, we are informed, that “No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him.” This, then, not only strengthens, but sustains the idea previously advanced, that the Word, although a co-ordinate of Deity, was the agent or servant, (willing,) by which “the whole Deity was made known,” and “by whom,” and for whom “all things were made.”

With this view, then, we may call the invisible, incomprehensible essence, one. We may also call the Word one, which was with God in the beginning, or as expressed by Solomon, “from the beginning, or ever the earth was.” In this sense

then the Word or Divine nature that was "made flesh," or mysteriously united with humanity, is eternal; and not only eternal, but the everlasting God. For there could be no God, without mind, affection, will, and a mode of expression, and that expression is the Word.

II. My second object, as previously stated, will be to shew that a permanent union was effected in the person of Jesus Christ between the Godhead and humanity. "The Word was made flesh."

In the second article of our excellent book of discipline, we are taught,—that "the *Son* who is the *Word* of the *Father*, the very and eternal God, of one substance with the Father, took man's nature, that is to say, the *Godhead* and *manhood* were joined together in *one person never to be divided*, whereof is one Christ, very God, and one man, who truly suffered, was crucified, dead and buried, to reconcile the Father to us, and to be a sacrifice not only for original guilt, but also for all the sins of men." In point of doctrine, the same amount of words could not be arranged, to convey a greater extent of important truths, all of which are sustainable by scripture.

The above quotation, or at least a portion of it is in beautiful apposition with the text;—"the WORD or GODHEAD and MANHOOD were joined together in one person, NEVER TO BE DIVIDED." "The Word was made flesh and dwelt among us."

This doctrine is held forth in most, if not all the orthodox churches. My aim is not however simply to prop up this position, by the belief or settled doctrines of the different churches. If all the churches in the world believed that there was an inseparable union between the Godhead and humanity, in the person of Jesus Christ, and the Scriptures did not bear us out in that belief, it would be no reason why you and I should believe it. The question then is, do the Scriptures bear us out in this belief? This is an important question;—then to the law and the testimony for an answer.

In Isa. ix, 6, we are informed, that, "unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Coun-

sellor, the Mighty God, the Everlasting Father, the Prince of Peace." We are also told in the next verse, that, "of the increase of his government, and peace, there shall be no end." Now notice the phraseology of the passage first quoted, "Unto us a child is born." This then must have reference alone to the humanity of Christ, for the Divine nature, as has been shewn is eternal:—But notice again, what this child is to be called, and what he is to be, "And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father." There must therefore, have been a permanent union never to be separated, effected between this child that was born of a woman, and the Godhead, or he could not have been called "the Mighty God, the Everlasting Father." We are also informed in the same connection, "that, of the increase of his government and peace there shall be no end," In order then that this "child that was born," this "son" that "was given," might be called the "Everlasting Father," and that his government should be without end, it was necessary that all the fullness of the Godhead should be concentrated in his humanity, and so intimately and closely united, as to enable Christ himself to say, "I and my Father are one." Hence then if a union was once formed, and if there is to be no end to the "increase of his government," that union must always continue. If there could be no other passage of Holy Writ found to sustain this position, it of itself would be sufficient. We are however at no loss for proof on this point; and as it is an important one, I will refer you to other incontestible proofs.

All who are conversant with the New Testament Scriptures, will doubtless recollect, that the same body that was crucified, bled, groaned, and expired upon the cross, was again quickened and raised from the grave; that the disciples saw him, and held sweet converse with him after his resurrection; and also that he said to doubting Thomas "reach hither thy hand and thrust it into my side, and be not faithless but believing." And listen if you please at the answer of Thomas, "My Lord and my God." And thus for forty days after the resurrection of Christ's body, he continued to talk and eat with his dis-

ciples, thereby giving them the most incontestible proof, that the Divine nature was still in union with that body which had been mangled upon the cross. Nor is this all;—after he had thus given them proof for forty days, that a union had been effected between the Godhead and humanity, he led them out to Mt. Olivet, where they saw that body, O blessed sight! ascend from earth to glory. “And while they looked steadfastly toward heaven, as he went up” far above the glittering stars, and when they had strained their vision, still to catch a glimpse of him, wondering probably where he was going, and when he would again return to this sin polluted world, “behold, two men stood by them in white apparel, who said, ye men of Galilee, why stand ye gazing up into heaven?” “This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go up into heaven.” Here then we have traced this union until the time that the disciples saw the Saviour ascend into heaven, while they were informed that he should come again in like manner.

Do you want further proof? if so you can have it. You will observe then that the humanity while on earth was denominated a Lamb. For instance we are told that “he was led as a lamb to the slaughter,” and that we are “redeemed by the blood of the Lamb!” Hence then we are told in Rev. v, 6, that John saw “in the midst of the Throne, and of the four beasts, and in the midst of the elders, a Lamb as it had been slain.” Here then we find that the Lamb, the humanity of Christ is in heaven, bearing the same marks in his body that he exhibited to doubting Thomas after his resurrection.

Again we are told that, “there were ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power and glory” Rev. v, 11, 12.

In another place we are informed by the Revelator, that, “when the Lamb opened the sixth seal that the kings of the earth” &c. “said to the rocks and mountains, fall on us, and hide us from the face of him that sitteth upon the throne, and from the *wrath* of the *Lamb* for the great day of *his wrath* is

come and who shall be able to stand." Here the face of him that sitteth upon the throne and the Lamb are spoken of. We are not however to understand by these expressions, that the face of God will be seen upon the throne, and the Lamb in some other place; but we are to understand the same that the apostle Paul meant when he said to the Corinthians, "for God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the *face of Jesus Christ*." It is the Lamb then that will be seated upon the throne, *and the glory of God will still be seen in his face*. In confirmation of which we are told in another place, that "they (the redeemed) shall hunger no more &c., for the Lamb which is in the midst of the throne shall feed them." If the Lamb then be in the midst of the throne, and there be but one throne in heaven, he must be seated there.

Again we are told, that "there shall be no more curse; but the throne of God and the Lamb shall be in it (heaven) and *his* servants shall serve *him*, and they shall see *his* face, and *his* name shall be in their foreheads," Rev. xxii. 3, 4. Notwithstanding John here speaks of the throne of God and the Lamb, it is evident that he means but one throne, and but one visible person, for in the latter clause of the above quotation, he makes use of pronouns in the singular number four different times, to comprehend both God and the Lamb. "And *his* servants shall serve *him*, and they shall see *his* face, and *his* name shall be in their foreheads."

I will bring forward one or two other passages of scripture in confirmation of this inseparable union, and will then close this division of the subject. In Rev. i. 7, 8, it is said, "Behold, he cometh with clouds and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Again, "I am he that liveth, and was dead, and behold, I am alive forever more, Amen, and have the keys of hell and death." You will now notice the expression in the text last

quoted, "*and was dead.*" This expression is applicable alone to the humanity of Christ; still that same humanity is "*alive forever more,*" and in union with the Divine nature, holds the "*keys of hell and death.*"

The portions of scripture which have been brought forward fully establish the doctrine that the Godhead and humanity were united in the person of Jesus Christ never to be separated. Friends, if you or I should ever be so happy as to reach the climes of glory, we will there see the entire fullness of the Godhead dwelling in the glorified humanity of Christ. The entire fullness of the Godhead dwelt in that humanity, when angels announced his birth, and the "heavenly host" sung with sweetest notes,—“Glory to God in the highest, and on earth peace, good will toward men.” There the entire fullness of the Almighty God has continued to dwell ever since, except the three days of darkness in which he lay in the tomb;—and there God the Father, Son and Spirit will continue to dwell as long as eternity shall endure. Then look upward and contemplate the glorified body of your blessed Savior;—that Lamb which is the light of heaven;—that Son which radiates the glory of God, in that upper and better world, and then ask yourself the question,—am I prepared to behold him in glory? Or shall this “vile body” of mine be fashioned “like unto his own glorious body?” Or shall I be among that number, who in vain will “call for rocks and mountains” to hide them from “the face of him who sitteth upon the throne, and from the wrath of the Lamb.”

III. The design of this union. “And we beheld his glory, the glory of the Only begotten of the Father, full of grace and truth.”

1. The first object or design of this union, was that we might “*behold his glory.*” The pronoun *his* in the preceding passage evidently has reference to the union of the humanity, and the entire fullness of the God-head;—and was absolutely necessary that this glory should be beheld by the children of men, in order to induce them to become the recipients of the blessings secured to them by the glory of this union. For they that

“come to God must believe that he is, and that he is a rewarder of all who diligently seek him.” The term *glory* is synonymous with *clearness, brightness and splendor*. Pope says,

“The moon, serene in glory, mounts the sky.”

In the Scriptures it also coincides with *goodness, grace and mercy*. When Moses earnestly begged of God to “shew him his glory :”—God answered him, “I will make all my *goodness* pass before thee, and I will proclaim the name of the Lord before thee ; and I will be *gracious*, and will shew *mercy* on whom I will shew *mercy*.” With this, Moses, the man of God, was satisfied,—he felt that the fulfilment of this promise would be glory indeed.

The term *glory* also coincides with *skill, power, &c.* We speak of battles fought, victories won, thousands slain, and empires demolished, and we add the battles were *glorious*.

The disciples beheld “his glory ” in his goodness, love and mercy, under many and trying circumstances, during his stay on earth ; and in a remarkable manner did Peter, James and John “behold his glory on the Mount of Transfiguration ;—yea, his “most excellent glory,” “when his face did shine as the sun,” in its meridian splendor ; “and his garments were white as light.” They again beheld it when they “stood gazing up into heaven,” as he ascended from earth to that “great white throne” on which he shall set, to judge the nations of the earth.

2. This “glory of the Only begotten of the Father” has been seen in his power and skill displayed in the destruction of the “works of the devil,” in “abolishing death,” and in bringing “life and immortality to light.”

In I. John, iii. 8, we are told, that “for this purpose was the Son of God manifested, that he might destroy the works of the devil.” In the paradisiacal state man had a spiritual affinity for God, by which he could approach him, and hold sweet converse with heaven ; and not only so, but he could look around him and read the character of God, as it had been

manifested in his mighty works. Yea, he could look upward and say,—

“Father, how wide thy glories shine!
 How high thy wonders rise!
 Known through the earth by thousand signs,
 By thousands through the skies;
 Those mighty orbs proclaim thy power;
 Their motions speak thy skill;
 And on the wings of every hour,
 We read thy patience still.”

But so soon as he listened to the promptings of the devil, and reached forth his hand and partook of the forbidden fruit, he lost that capacity of contemplating the character of God, together with his affinity for him; and placed himself in a position that he could never again be united to him until the separating influence of the devil was destroyed. Previous to this time the heavens were calm, the sun shone brightly, the dews of heaven gently descended to water the earth. It was then that the wolf dwelt with the lamb, the leopard with the kid, and the calf, the young lion, and the fatling fed together, and the lion ate straw like the ox. But how changed the scene, when man partook of the forbidden fruit;—methinks, the heavens in blackness appeared, the lightnings flashed, thunders rolled, the earth quaked, and man trembled before that God against whom he had sinned; and more than all, his affinity for God was destroyed by the works of the devil. This separating influence of the devil, together with its destruction by the Word which was made flesh, may be illustrated by a well-known fact in chemistry; for instance, two substances which have a chemical affinity may be combined; but if a third agent be added, which has an affinity for but one of the substances, or is capable of acting only on one of them, a separation will immediately take place, and they can never be made to unite again, unless the influence of the agent which was instrumental in effecting the dissolution be destroyed. In order, then, to accomplish this, another agent must be employed possessing the two-fold property of destroying the influence of the agent, which occasioned the separation, and at the same

time of forming a new uniting medium between the separated objects. Hence the agent possessing this two-fold property, may be called a *medium* or *mediator*. This, then, is the reason why Christ is called a mediator; for a mediator between two parties at variance, or having a separating agent between them, is the medium by which they come together. It would be well also to remark that a mediator should be on terms of friendship, and upon an equality with the parties between whom he is endeavoring to effect a reconciliation.

In this union, then, of the Godhead and humanity, we find every thing that was necessary to constitute him a proper mediator, between him and a justly offended God. We find in him not only friendship and equality, but relationship to the invisible God, who had in past been made known in creation, for he was the Word or expression of the Father;—and not only so, but relationship to man, in all his degradation and sinless imperfections; for he was a “man of sorrow, and acquainted with grief,” and also one who could be “touched with the feelings of our infirmities.” But in this case, it required more than simply the properties necessary to constitute a mediator. In this case, it required a power which was adequate to the task of destroying the works of the devil, and of honoring and magnifying that law of God which had been shamefully violated. Christ then possessed this power, for “all power was given unto him in heaven and earth.” “The Word was made flesh,” and by this union, the man Christ Jesus has destroyed the works of the devil, abolished death, and brought life and immortality to light, and now holds the “keys of hell and death” in his hands. Hence we are told, in Rev. xx. 10, that “the devil was cast into a lake of fire and brimstone, where the beasts and the false prophets are, and shall be tormented day and night forever and ever.” He came to destroy the works of the devil. This he did by destroying the separating influence, which he in his malice had interposed between man and his God. Much of his works have been destroyed,—his kingdom is tottering in every part of the earth,—the blood-stained banner of the cross, is unfurled to the breezes of every

continent, and almost every island of the ocean. In China his name is sweetly sung;—in Greenland's icy mountains his praises are proclaimed; while hosannas loud and long continually rise higher and higher until they reach the portals of heaven from Africa's tawny sons. O! then, what will it be, when all the works of the devil within the heart of man shall have been destroyed? When Christ shall reign supremely in the heart of every child of Adam, and all their united hosannas like a burning focus shall be concentrated upon the throne of God?

3rd. The glory of the Only begotten of the Father is still further seen by another design of this union, which was that "Christ might be a propitiation for our sins, and not for ours only, but also for the sins of the whole world," I. John, ii. 2.

The Jews expected their Messiah to come, but they expected that he would erect his throne in Jerusalem, and that all his blessings would be confined to them. Little did they think that their promised Messiah would be put to death upon the cross, and that too by their own hands. Far was it from their minds, when they said, "crucify him," that the bright luminary of day would veil its face, and refuse to see Jesus of Nazareth die. Little did they think that his groans would cause the earth to quake from its centre to its circumference, and that the veil of their temple would be rent, and that a new and living way of approach to God, would be opened, which would be as free to the Gentile as to the Jew, and at which every son and daughter of Adam's fallen race, by the blood, and through the merits of Christ could enter and be saved from their sins. At this rent thousands have entered, thousands are still entering, and thousands more may enter, and still the exclamation will be,

"And yet ten thousand thousand more!

Are welcome still to come;

Ye happy souls the grace adore;

Approach, there yet is room."

Come, then; yea,

"Come all the world! come, sinner, thou!

All things in Christ are ready now."

Hence, it is, that the almost concluding words of the New Testament, are an invitation to the whole world, to come to Christ and be saved. "And let him that heareth say come; and let him that is athirst come; and whosoever will let him take the water of life freely." What returns should we then make to God for favoring us with such manifestations of his glory "full of grace and truth" to a dying and perishing world, and which has been made known to us by that Word which "was made flesh, and dwelt amongst us."

1. We should admire and adore the wonderful condescension of the visitor.—Never was there such a visit made before. It was God visiting fallen, degraded, abject man, who had violated the equitable laws of heaven, and joined himself to the devil, the enemy of souls and adversary of God.

2. We should avail ourselves of all the advantages which God's visit to our world was designed to secure. He came to save sinners,—to destroy the works of the devil,—to abolish death, and to bring life and immortality to light; and not only so, but to be a propitiation for the sins of every son and daughter of Adam's fallen and guilty race.

3. As God has then visited us; let us in return visit him. He comes among us when we assemble in his house;—let us then meet him there, in the closet, at his table, and let us anticipate the time when we shall meet him in his kingdom;—when he shall send his flaming messengers to shout us welcome to the skies. He has returned home from his visit to us, but he is gone to prepare a place for his people, and he will come again and receive us to himself.

I have now endeavored to direct and fix your thoughts upon some of the glorious results of this visit of the incarnate God to us; time forbids that I should accompany you any further, in this delightful vale. New and unexplored beauties and glories are just a head. Ah! look before you; there is a mountain piercing above the horizon, it is high and beautiful to behold; from its summit you may catch a glimpse of the promised rest, "and view the landscape o'er." Let your thoughts then travel on, on, on, and upward, from glory to

glory, until finally they reach heaven, and there for a moment,—ah! did I say a moment! yea, forever behold the inexpressible glory of the “Word” which “was made flesh, and dwelt amongst us.” And now to the Father, Son, and Spirit be all the praise. Amen.

EDITORIAL MISCELLANY.

ECCLESIASTICAL REFORM—LAY REPRESENTATION.

A large and respectable meeting of the lay members of the Methodist Episcopal Church, in the County and City of Philadelphia, was held on the 11th of last December, which resulted in the call of a Convention to be held in March, for the purpose of petitioning of the next General Conference of the Northern Methodist Episcopal Church, to make such modifications of the form of government as to admit lay representation into the counsels of the Church. The leaders in this movement are gentlemen of talent, integrity and high worth of general character. The proceedings were peaceable and orderly, and the tone of the resolutions eminently conservative and christian.

This movement has called forth an expression of opinion from almost all our contemporaries, and we now venture, in a modest and becoming manner, we trust, to show our mind on this subject.

The question involved is one which has been a source of agitation in the Church almost from the beginning, and it is time that it be met calmly, dispassionately and prudently, and settled in such a manner as shall give satisfaction to the mass of our people. Nothing human is precisely perfect. Jesus Christ, the great Head and Lawgiver of His Church, has furnished the grand substratum of doctrine and principles but left the peculiar development of them in forms of government to the holy wisdom of His people. The former must

evidently be unchangeable. We may not so much as touch them. If an angel from heaven preach any other gospel he is anathematized. The latter must as evidently be subject to modifications adopted discreetly, and cautiously adapted to the wants, and peculiar mental and social characteristics of the people. The great object is to spread scripture holiness over *these* lands. A system may be most nicely adjusted to the social condition of England which would find a disastrous amount of friction in working in the United States.

We are aware that these are truisms, yet the re-statement of them seems to be necessary, from the fact that we so frequently find Methodists who seem to think that the system as set in motion by the ever-to-be-venerated John Wesley, is perfect as a whole, and perfect in all its parts; and that to intimate a disposition to discuss any portion of the system is as sin barely less heinous than laying unconsecrated hands on the ark of the Lord. We sympathize with no such feeling. This prejudice, which exists in the minds of some most sincerely good people, supposes that it is possible for a single human mind to digest a plan adapted to minds of all peculiarities of original structure and of political and social culture. Did John Wesley pretend thus much? Certainly never. He always regarded Methodism as a growth,—a production of Providence,—not a thing digested and adjusted by himself. If a creature of Providence it must submit to providential modifications. If such a complete system could have been devised the power to produce it must have resided with Jesus. Why did He not exact it? Surely there was reason to do it if it were to be done. But he did it not. He gave *no form*. He imparted *principles* which must enter into every correct system. The plan and the details he left to his saints. It is the solemn duty of the Church to inquire from time to time what modifications are essential to enable the vehicle, the church itself, to carry its precious treasures, the truths and doctrines of the gospel, to the largest number of souls.

No harm can come of a proper discussion of any subject. If the system is bad, let us reform it; discussion will show what

reform is best. If the system is good, why not submit it to all the tests of a vigorous examination? Its goodness will then not only exist, but be made satisfactorily manifest. Why attempt to force down even a good system upon intelligent men, denying them the privilege of seeing that it is good? What is to be deprecated is the rise of angry passions and the use of injurious epithets. These are the growth of depravity, not the necessary adjuncts of a free, full, christian discussion.

It is apparent that our system of government does not give satisfaction. We are aware that if it were the nearest approximation to perfection, there are men who would be dissatisfied. There were restless spirits under the infinitely benign government in heaven; what else may we expect upon earth? But that does not touch the fact that many, very many, of our most intelligent and pious members, are not satisfied. They are quiet souls, as devoted to Methodism in its pure doctrines and earnest spirit, as any of the blindest adherents to our system. Is no attention to be paid to their views? They are not ambitious, but they are observing and thoughtful, and are anxious to incorporate into their beloved church all the advantages of other denominations, while they would not erase a single lineament of those things which make our peculiar beauty and glory.

There is the Methodist Protestant Church,—an unnecessary thing, in our humble opinion, if proper regard had been paid to the feelings and views of those who took the lead in its organization. The feeling that there should be some representation from the laity in our counsels has troubled the church almost from its birth. When the Reformers, or Radicals as they were termed, proposed the subject, what was the course pursued? In some instances, to be sure, there was argument, but it is equally a fact that they were more generally treated with contempt, or else an attempt was made to gag the mouths of all dissentients. In the bounds of the Baltimore Conference we know, and elsewhere we believe, a series of petty and major tyrannies was commenced, which ended in making the moderate ultra and driving good men from the Church.

Was it right? Was it *wise*? As pious and as intelligent men were on the side of Reform as upon the "Old Side." Why should they be lost to us? Why have we two churches with precisely the same doctrines, the same sacraments, the same ministerial orders, the same means of grace, the same itineracy of pastoral labors—differing almost merely on the question of lay representation, a matter left open by the Lord of the Church to be adopted or declined as circumstances might suggest?

We are aware that all change is not improvement. We have heard this so frequently that even if it were not true we should be in danger of believing it. We can also say, what is quite as true and much more pertinent, that an iron glove cannot always fit a growing hand, and what may be a blessed government in some circumstances will be a most unfortunate system under others. If it were admitted that the present form was the best for us in the infancy of the Church it cannot follow by consequence that it is the best now. For our own part we are perfectly free to express the opinion that the best government is an autocracy, when society is in its infancy and the autocrat is by a great odds superior to his subjects in wisdom and virtue and power of will. As society grows from its childhood to its manhood it is better to let it gradually assume self-government, just as it is better to train children to control and direct themselves, although unquestioned parental control is best in their earliest years.

If we may apply the figure to Methodism, we can very readily see that a government suited to the sooty colliers of England, servants, and the uncultivated, who had grown up amid all the peculiarities of an aristocratic country, might hardly be fit for a Church among whose laymen are Presidents and Professors in Colleges, Judges of Supreme Courts, Senators, and men liberalized by professional learning and polite associations. The fact is John Wesley formed *societies*, ours is a *Church*. John Wesley did not make government a special study, but being a strong man and a violent Tory, and finding a sect gathering around him to be governed, he seized the

reins, he became autocrat, and through his helpers he governed most ably. It was very natural that when our Church was formed it should be built somewhat after the model of the "societies" of Wesley. Is it not too exact a copy, and may it not need mending? Even if Wesley had made government a study, and was by nature superior to the mass he controlled, there are laymen in our Church in this day, as great natively as Wesley, who have paid much more attention to the science of government. This is said with great deference and much veneration for many things in the character of John Wesley. He was before his times; ours before him.

One of the improvements which we, as a single member of the Church, quiet and not anxious for a change, are willing to see introduced, is a proper lay representation in all our church counsels. We can go on tolerably well without it, we can have some prosperity in spite of the absence of this great aid to our deliberations, but we sincerely believe that the Church would have greater prosperity of this element were introduced in a peaceful and christian manner. We wish to explain what we mean by a lay representation. We certainly do not mean that it shall consist of ministers. Such a plan has been broached. It has been proposed to have the *General Conference* alone composed of two houses, both to consist of ministers, the upper house, however, to be chosen from the Annual Conferences by lay votes. We have no space, if we had the disposition to discuss this plan. It is enough to say of it that it introduces all the elements from which any danger may be expected without accomplishing anything. There is not a particle of lay representation in the whole affair. The Annual Conferences are to be as heretofore composed of ministers; so are the General Conferences, with this unfortunate modification that the higher house is to be composed of the worst material in the ministry, namely those who excel in demagogical qualities.

What we mean by lay representation is the representation of lay views and interests *by laymen*, in our Annual and General as well as in our Quarterly Conferences. We believe this element ought to be incorporated into our government, because

the Church is composed of ministers and laymen, because it is necessary to give a share of government to the laity in order to interest them to the greatest possible extent in the advancement of all departments of church usefulness, because they have in the management of many things more knowledge than their clerical brethren, and because that we hold it fundamental in all government that no man should be compelled to contribute to what he cannot in his proper measure control directly or by representation.

Being a minister myself, and the son of a minister who stood up against reform in 1828, when we were only seven years old, and could scarcely comprehend the point in discussion beyond seeing that there was some tyranny going forward somewhere, which Heaven knows we always heartily hated, we have no feelings of pride to be wounded, no sense of degradation, as though we should be weakly surrendering rights, by allowing the laity to come into a share of power. We do not regard it in that light. We feel that every man has work enough of his own to do, without endeavoring to do that of another, and that ministers in our Church had long enough had to shoulder the responsibilities and discharge the duties which in other churches were more properly distributed. We feel rather disposed to say to our lay brethren, "Come hither, brethren, come to these Conferences, attend to these financial matters, these educational interests, these missionary operations; you have just as much at stake as we, and know how to do some of this work better; fall to, dear brethren; do it." Rights, indeed! What kind of rights should we, preachers, be contending for, if we labored to exclude our lay brethren from the counsels of the Church? In a few blunt words the answer is, the right to do all the work and "find" ourselves! For our part we begin to grow tired of this. Our preachers have to devise all the plans of usefulness in the Church and to execute them. Is a college to be built? The ministers must select the site, make the first most difficult movements, collect the money, and if they cannot collect it, give it. For what purpose? To erect a college to educate the children of laymen,

as the preachers are so badly paid that after giving their donation they have nothing left and cannot educate their children, and so it operates in all the branches of the Church's work. Why are our preachers so miserably supported? Because they have to say *how much* they shall receive and how that amount is to be raised. See what they modestly fixed as their salary! Would any layman have risked his reputation for sense and humanity by proposing such an allowance? If the question had come in a counsel of laymen,—what shall our preachers receive?—and some small soul had felt like saying, *one hundred dollars a year and his travelling expenses*, would he not have feared being driven from such society because he fixed his pastor's pay at the rates paid for an able bodied negro on the rail-road? No, indeed, our lay brethren would deal better by us than we venture to deal by ourselves. We are not afraid to trust them. And then when they had assigned a decent amount they would devise schemes for raising it, and then they would feel obliged to see those schemes carried out. The beneficial influence of lay representation could be exhibited in various ways which we may not now stop to show, as we are writing with all rapidity for the waiting printer.

Laymen desire a representation, and we ask, what good reason can be assigned for denying their request? Let them have it. It is too late in the day to say that laymen have as much power in our Church as in others, if not more. Our reasonings upon that subject do not seem satisfactory. What power? They make the preachers. Very well, in conjunction with preachers, as in Quarterly Conferences, in a modified sense, they do: so far, so good. They have power to renew their licenses or not, while they are Local Preachers. True: but the great body of governing ministers are in the itineracy, and make laws which make Quarterly Conferences, and at the next General Conference could abrogate Quarterly Conferences, and the laity could not say a word against it. Where would be their power to prevent such a catastrophe? The combined laity in unanimous voice could offer no opposition, except an appeal to the generosity, the sense of propriety in the Gene-

ral Conference, or present a threat to dismember the church. They would have just the power which the mass of the most down-trodden in the most despotic governments have of revolt and revolution. But it is said that they have the great monetary power—they can give or withhold, can load their preacher with presents or pinch him and his family by cutting off supplies. Indeed! That is a strange doctrine to us and revolting. We had thought that every Methodist was bound to support one preacher as much as another, that whoever was sent, he was in honor bound to provide for. If we are to go by favoritism, then the greatest pulpit mountebank that ever sold his smartness for bread may often times expect to be better supported than the ablest and meekest of Christ's preachers, and especially would this be the case if the church were thoroughly educated to the belief that she may or may not support her preacher, and that this is the only method she can have of showing her power. We should not like to trust ourselves and our family in a church, were such a doctrine generally prevailed. Cut off the supplies, indeed! That at last is all the power of our laymen, the power to do an act that would savor of villainy. We hope our laymen will never feel that they have this "power," or at least will be too christian to exert it.

Crowded as we are for space, we cannot conclude our expression of opinion upon this subject without saying how far we now believe that laymen in their places in Annual and General Conferences should have authority. It can be said in a few words,—on all subjects to speak, and on questions involving temporalities to vote also. The settling of articles of religion, and the examination of ministerial character belong to ministers alone. They have no right to surrender this trust to others. The spiritualities of the Church have been solemnly committed to their hands by Christ, and none but sinfully ambitious laymen would desire to intermeddle. Our Church has wisely guarded the rights of laymen so that all the preachers of an Annual Conference combined could not expel the humblest or wickedest layman from the Church, before trial and

condemnation by his peers. The same right must ever be reserved to the clergy. But on all questions of temporal economy we would have ministers and laymen on an equality. The "serving of tables" would then be rightly appropriated. Until this be done there will always be dissatisfaction. Even if it were true that our laymen have so much power it is not ostensible, and some modification is necessary to make that which is real apparent.

These are our views, expressed necessarily with rapidity, but not rapidly formed. We have no end to serve in this article beyond the promotion of truth and righteousness. We are not anxious to have a change. If the people are content we can be. But intelligent laymen often give us intimations of their feelings on this subject, and the general discussion of the Philadelphia movement will go to excite attention afresh, that we have embraced this opportunity to show our mind. If the thing is to be done we hope all abuse, newspaper slang, misrepresentation, wrangling and personalities will be avoided and the whole subject discussed in a dignified and christian manner.

THE CONFERENCES.

The Georgia Conference held its last session, in Griffin, Ga. —Bishop Andrew presiding. There were sixteen additions, by admissions and re-admissions, to the travelling connection. The California Mission spirit ran high. Five members of the Conference offered themselves for it. Out of this number two were selected by the Conference, recommended to the Bishop, and accepted, viz: John C. Simmons and Wm. A. Simmons—two brothers. Their father is a travelling minister, and assisted on the same morning in the ordination of the younger son. Robert W. Bingham was appointed Missionary to Panama.

For Missions, \$15,330 were raised during the year within the bounds of the Conference. More than \$1200 of this sum was raised at the anniversary meeting, Dr. Styles appeared

before the Conference and made a stirring address in behalf of the American Bible Society. G. J. Pearce, a member of Conference, was appointed Bible Agent for the State of Georgia. Rev. Thomas L. Hamner also addressed the Conference in behalf of the American Sunday School Union.

The Louisiana Conference which was held this year at Thibodeaux, adjourned Dec. 5. Bp. Paine presided. Two preachers were admitted on trial and one re-admitted. Dr. Rivers preached the annual Sermon, which the Conference requested for publication in the Pulpit, (*will Bro. Rivers send it soon?*) Favorable reports were made of the condition of Centenary College and the Conference resolved to endeavor to endow a Professorship of Natural Science. Dr. Henkle made a forcible address upon the interests of the Ladies' Companion. The Sunday School Visitor and Quarterly Review were warmly endorsed. Much attention was paid to the subject of German Missions. There has been a decrease of 200 colored and an increase of 266 whites. \$3295 were collected for Missions. This is better than last year. The next session is to be held at Baton Rouge.

The *Alabama Conference* met on the 7th of January, in Mobile. Bp. Andrew presided. Rev. T. W. Dorman was secretary. Twelve were admitted on trial, two re-admitted. The increase of members is over 2000. From the New Orleans Advocate we take the following most cheering statement:

The largest amount of missionary money raised by any district in the Conference, was raised in the Montgomery district. Rev. O. R. Blue, P. Elder, \$7587. The next district is the Eufaula district, of which Rev. Samuel Armstrong is P. Elder. The highest circuits are the Tuskegee circuit, Rev. C. S. Hurt, in Montgomery district, and the Enon circuit, Rev. G. W. Carter, in Eufaula district, which raised each, the sum of \$2920. The next highest is De Kalb circuit, Rev. A. M. Box, in Gainesville district, which raised \$1475. The highest station is Auburn, Rev. C. D. Oliver, in Montgomery district, \$480; the next to this in amount, is Montgomery station, Rev. J. T. Heard, \$471 50; and the next, Marion station, Rev. E. J.

Hamill, \$401. Enough to add, that over \$25,000 were raised for missions the past year within the bounds of the Alabama Conference.

A dividend of 55 per cent. was declared to the claimants in the Conference fund. The following excellent resolution was passed. It ought to be the order of the Church.

Resolved, That hereafter it shall be the duty of the Presiding Elders to inquire of each preacher within his district, at the fourth quarterly meeting, whether he has taken up a Conference collection at each of the appointments; and if he has not done so, to inform him that his character will not pass the Conference without censure

Rev. D. B. Seyne and E. B. Lockley go as Missionaries to California. The next session is to be held at Marion.

S O U T H E R N I T E M S .

Mr. W. Drake offers, in view of the active patronage of the Louisiana Conference, to give six acres of land, near Minden, La., for the site of a Conference Institution; to build premises at his own cost to the amount of \$2000, by June next, sufficient for an Academy beginning; and his donations subsequently to be increased to several thousands more. The Conference is to appoint a President, and also trustees. The President is to nominate the teachers; his nominations to be confirmed by the trustees. The report of committee, stated that the Minden Female College had already been incorporated, under the above provisions. Mr. Drake is a wealthy and benevolent gentleman, a member of the Methodist Church, and without family. The service he proposes to do the Church and the country in the cause of education, entitles him to a large award of gratitude and honor.

Rev. Dr. Lee has received a letter from our Missionaries in China, dated Oct. 18, 1851, and reporting all well. They acknowledge the receipt of a box of 30 hams, contributed by Rev. J. E. Edwards, W. Green, Esq. (of Isle of Wight,) and divers other persons residing in Norfolk and carefully packed in charcoal by our good brother, L. Westray. We are pleased to see that so many engaged in this labor of love are subscrib-

ers to the Pulpit. They did just what subscribers to the Pulpit might be expected to do!

L I T E R A R Y N O T I C E S .

Books of publishers in New York may be left at the store of M. W. Dodd,—in Boston at the C. H. Peirce & Co.

Godey's Lady's Book, for January and February, is very splendid. The enterprising editor marks the advent of each year by increased outlays upon the attractive portions of his magazine. The engravings in Godey are worth more than the subscription price, to say nothing of the literary articles.

We are always pleased to see *Sartain's Magazine*. While not deficient in those pictorial embellishments in which the proprietors of the monthlies seem to vie, there is always a large amount of really valuable literary articles. This feature of Sartain's gives it high claims. It is a valuable periodical.

M. W. Dodd, New York, sends us a copy of the fourth edition of the Gospel Harmony, chronologically arranged in separate lessons, for Sunday Schools and Bible Classes, by Walter King, A.M. We are much pleased with this little work. The harmony appears to be accurate, the questions distinct and pertinent, and the notes brief but very instructive. We believe that the author is a Methodist layman. Be that as it may, the book is such as we believe we can safely and strongly commend.

From the same publisher we have a copy of a very neat little volume, being a republication of Dr. Spring's Discourse, entitled *The First Woman*. It will make a beautiful and appropriate present to young Christian ladies. Mr. Dodd's books are very tastefully gotten up.

Receipts from Jan. 24th, to Feb. 16th 1852.

The following have paid for 3d vol: Dr. Geo. J Smith—'Thank you: have always regarded your friendship.—J G Gibbs, ('Thank you, have not rec'd any money from you before) Rev. A Davis, Geo. V Lusk, J B Porter, Rev. J E Ferguson, Rev. J H Addison, V R Rogers, Geo. W Penn, Rev. Jos. Haskew, Mrs. S M Pollard, J W Potter, B 'Travis, J M Shook, E Patrick.

Paid for 4th vol: Dr. Geo. J Smith, J G Gibbs, Dr. G B Gill, Geo. V Lusk, J B Porter, Mrs. A Ried, Rev. J H Addison, Rev. J G Johnson, Rev. Jas. Bowman, B R Rogers, Geo. W Penn, W J McConnell, Rev. Jos. Haskew, Laf. Darden, J W Potter, B Travis, J M Shook, Mrs. A. H. VanSickle, E Patrick.

Paid for 4th and 5th vols: M Womble, Rev. Alfred Caldwell, Rev. Isaac Wall, Mrs. Henrietta Sparrow, Alf. L Ashly, Rev. Wm. Rowley, D C Howell.

Paid for 5th vol: Wm. Goodwin, Miss S Webb, Rev. H P Nelms, W Green, C T Simmons, Jno. M Brame, Wm. Hillard, (sent by a friend in Ala.) Rev. Wm. R Masten, R R Richardson, D Brinson, D Giles, W J Nelson, Jno. H Johnson, D Deens, Rev. Wm M Shockley, Rev. Thos. J Lowry, Jno. C Holliday, Rev. J W Shook, Franklin Harris, Col. W H Britain, Jos. H Speed, Rev. J Tillet, J W Hodges, two copies, Miss M J Winfree, Rev. H Reader, Jos. Shelton, W J McConnel, Rev. J T C Collins, Miss M A Reeks, I Bemon, Mrs. A V Hodges, W T Thomberry, Rev. D Rowley Mrs. Meldred W Bowldin, Mrs. M Johnson, Dr. R B Hobson, Robt. White, Rev. A Compton, J. Jones, Geo. R Land, Chas. S Maurice, M Greenwood, jr. A 'Threft, W S Forrest. (Thank you for the subs. you sent us, they have been entered. You are free for 5 vol.) T H Davis, W Vinson, Rev. W A McSwain, W C Pittman, Benj. Sutton, Rev. M Frost, Miss Mary G Galloway, R Galloway, Mrs. S M Moore, (R D Pascall you are right, the mistake occurred in Richmond,) Jas. B Fitzgerald, Jno. Welker, Peter P Wyche, Mrs. Pamela Wyche, Miss Martha H Boswell, Miss Harriet E Peirce, M Rowley, (by his brother,) Rev. P P Smith, *where is Rev. J J Richards, P, O?* *We do not find him at Black Creek, Fla.,* John Wright, Jas. C Hughes,

Paid for 6th vol: C T Simmons, John Wright.


Home-Altars sent by Mail: Jan. 30th Wm. McClure, Mt. Moriah, Hempstead, Co. Ark., one Copy, Rev. Wm. M Shockley, Montgomery, Ala., one Copy, Rev. J W Shook, Augusta, Jackson, Ark., one copy.

Taylor on Baptism sent by Mail: Jan, 30th Wm McClure, Mt Moriah, Hempstead, Ark. one Copy, Rev. Wm. M. Shockley, Montgomery, Ala. one Copy.

Bible Expositor sent by Mail: Jan. 30th Wm. McClure, Mt Moriah, Hempstead, Co. Ark. one Copy, Rev. Wm. M Shockley, Montgomery, Ala., one Copy.

Rev. I T Wyche, Mr. R B Peirce, has credit for the *current* vol. to make good to him his double payment for 1850. How shall I remit the \$2; you have one paid me?

Prof. Seixas, your Jan. No. went to Fayetteville.
Rev. W S Chaffin thank you, send the "stamps." H B Hunter,
you have paid for the Pulpit to next Dec. and for "Harpers" to
next June.



 **PERSONAL.** Greensboro' Female College, the Institution over which we have the honor to preside, has so increased that it becomes necessary to erect additional buildings. The Trustees have resolved that \$20,000 be raised, and *that we raise it!* As the mountain will not come to Mahomet, Mahomet must go to the mountain. This will involve considerable absence from home. Our correspondents must bear with us. The Clerk will attend to everything, and if our brethren will send on the MS. promised or asked for, we shall go on pleasantly. We want 200 new subscribers immediately. That is modest, is it not? We do not ask 10,000.

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The Pulpit contains sermons from *Itinerant* and *Local* preachers of our church, in the various Conferences. It will also have a valuable *Summary of Southern Items*, being the substance of our church news. Every event of importance to Southern Methodism will be noticed in this department. Brief Essays and notices of New Books will be added. Subscriptions received for the *Volume*, and *not* by the year.  After the beginning of the volume no subscription should be expected to be stopped, unless pay be sent for the current volume, as the loss of a number is nearly equal to the loss of a volume, the work being paged for binding.  One sixth is allowed to those who act as Agents. Address,

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Rev. H. B. Hunter

Vol. 5.]

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[No. 3.]

THE SOUTHERN METHODIST PULPIT.

EDITED BY

CHARLES F. DEEMS,

PRESIDENT OF GREENSBOROUGH FEMALE COLLEGE.

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THRILLING NARRATIVE, BY THE REV. DR. PARSONS.

EDITORIAL MISCELLANY.

GREENSBOROUGH, N. C.

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III. THE HOME-ALTAR: BY THE EDITOR OF THE SOUTHERN METHODIST PULPIT. This is a beautifully printed volume of 280 pages. It contains an *Appeal in behalf of Family Worship*,—with Prayers for the aid of those who are beginning to discharge this duty,—and a selection of Hymns for Domestic Worship from all the evangelical Hymn-Books.

This work is neatly bound and may be ordered from the publisher, M. W. Dodd, New York,—or from Rev. Dr. Early, Richmond, Va.,—or from John Ball, New Orleans,—or from Rev. D. J. Allen, Memphis, Tenn.,—or from Rev. Dr. Stevenson, Louisville, Ky. *But we will send a copy by mail, free of postage, to any person remitting 75 cents.*

These three works, the Home-Altar, the Bible Expositor and Taylor on Baptism will be sent for two dollars.

Four editions of the HOME-ALTAR have been issued in eighteen months and the demand increases. Bp. Andrew and the late Dr. Olin have spoken well of it. The *New York Observer*, and the *Presbyterian*, the *Richmond*, *Nashville*, *Memphis*, and *Texas Christian Advocates* have given warm expressions of approbation.

"The appeal is in point—able and convulsive in argument—in style, clear and concise—in spirit, earnest, liberal and kind." It should be read by all, and especially by heads of families."—*The Weekly Review*.

"This is an excellent work. The Appeal ought to be placed in every house which contains no family altar. *It seems impossible to read it and continue delinquent in regard to the duty in question.* The prayers are all catholic and scriptural."—*Sunday School Visitor*: Rev. Dr. Summers, Editor.

"This neat little volume we have read once and again and cannot speak too well of it. There will hardly be any need for preaching on family prayer where it circulates."—*Rev. H. N. McTyeire, N. Orleans C. Adv.*

The appeal contained in it for family devotion is the most powerful and persuasive we ever read, and, it seems to us, must be irresistible. We invite the attention of the preachers to this book, as one the circulation of which will be of vast benefit to the Church.—*Rev. W. H. Hunter, A. M., Editor of the Pittsburg C. Advocate.*

SERMON III.,

IDOLATRY.

BY THE REV. CHARLES TAYLOR, M.D.,

Missionary at Shanghai, China.

“Thou shalt have no other gods before me.”—Exodus, xx. 3.

Man must have a god. He will worship something. Find him where he may—occupying whatever position in the scale of intelligence—he possesses this trait as a universal characteristic. It belongs to the species. It is one of the constituent parts of what is called human nature; and has given rise to the observation, oft-repeated but true, that man is a religious animal. This inclination was planted in his breast by his Creator, in order that it might always be an easy, pleasant, and delightful thing to him to worship and adore his God. His heart turned to God as naturally as flowers to the sun—as true and constant as the needle to the pole. The disposition was once in full and vigorous exercise and its object was Jehovah alone. Rut what a sad derangement has befallen it! The inclination still remains a relic of man’s primeval state—a fragment, showing how glorious a fabric the building was before it fell into ruins. It still remains, we had almost said in all its original activity, but it has lost sight of its only proper object. A void has taken place which is ever craving to be filled. Groping in darkness he has ransacked the material world and the spirit world to find gods, but in all this search he has passed by the only Being deserving the name. Instead of having no other

but Him, man seems to have found every thing else except Him. Human ingenuity has been tasked to its utmost stretch in the undertaking. Every conceivable device of a corrupt, yet wofully fertile imagination has been brought forth and added to the world's pantheon, till every thing that has shape and being, and thousands that have neither, are called gods and worshipped.

The Chinese alone have at least thirty thousand—probably many more. But God is not among them all. Marvelous exclusion ! He alone is left out where He alone should be brought in. Living in a world that is full of God, they present the sad spectacle of living without God. They meet him at every turn. His manifestations blaze forth upon them on all sides, but they see Him not. He is in the grandeur of their mountains and in the fertility of their plains. He walks in their clouds and beams out in their sunshine. He moves among their waving trees and breathes in the fragrance of their flowers. He speaks in their thunders and rides upon their winds. He descends in showers upon their fields and murmurs in their flowing streams. The heavens declare to them his glory, and the earth showeth his handiwork. There is but one place in the wide universe without God, and that is the heart of man. By the most unnatural of all usurpations, He is excluded from the shrine which he prepared expressly for himself. Satan sits there and reigns. The world without a sun would present no such scene of destitution as a soul without God. To be without God, is to be without light, and life, and knowledge, holiness and joy. But it is not merely a negative state. It is to be filled with darkness, ignorance, misery, pollution and death. The want of the former constitutes the poverty of the heathen—the full possession of the latter, their riches. They abound in all the opposites of happiness and heaven. They are aliens from the commonwealth of Israel, strangers to the covenants of promise, having no hope and without God in the world.

But something more is involved in this rejection of God. He says, my glory will I not give to another nor my praise to

graven images. His object in the creation of the world was to bring glory to himself. Pre-eminently was this design in view in the forming of man, for he was made the mouthpiece of the world—the high priest of creation, in whom its praises were to find a voice, and through whom its tribute of thanksgiving was to be offered up. The material universe continues faithful in its allegiance to its great Creator, and the anthem of the stars on creation's morning has never ceased to roll. But man has scarcely been installed in his high office, when he betrayed his sacred trust, transgressed and fell. He was not, however, released from a particle of his obligations after the fall. The requirement to love, serve and worship God, supremely and alone, did not abate one iota of its strength. The Lord repeatedly avowed himself a jealous God who could not endure a rival, and in delivering a law for human observance down to the end of time, placed first and foremost on the code, "Thou shalt have no other gods but me."

We may regard the prominence thus given to a special command as indicative of its relative importance. It stands the first and is the greatest. Violate it, and you commit the worst sin of which you are capable. Violate it, and you are guilty of high treason against heaven. Violate it, and you are as justly chargeable with dethroning Jehovah as if you had the power and should exert it to pull Him down from the seat of universal sovereignty. You only lack the ability to execute the impious deed, for you have already manifested the disposition by preferring another God to Him. Can any crime within the range of human commission equal this in enormity? Can any equal it in the magnitude of its guilt? He testified his own deep abhorrence of it by the terrible punishments so often visited upon the Israelites for going after strange gods. So far as temporal judgments are concerned, He poured out the cups of His fury upon his chosen people, and they drained it to the dregs. Fire and sword, famine and pestilence, captivity, and death, were their portion, again and again; and to this day, they are a people outcast from their inheritance, scattered and peeled, trodden

down and despised—a by-word and a reproach in the earth.

God does not change, and His laws are as immutable as himself. Idolatry was that abominable thing which his soul abhorred in the days of old, and He can regard it with no more favor now. If possible, it has acquired an increased weight of wickedness, and He must look upon it with intenser hatred. It shuts Him out of His own world and sets up every device of depraved beasts in His place. We therefore consider the heathen as guilty of the greatest sin of which they are capable, in having other gods instead of Jehovah. And for this, according to St. Paul, they will be held accountable and will be punished. They will be turned into hell with all the nations that forget God. “For the invisible things of Him from the creation of the world are already seen, being understood by the things that are made, even His eternal power and Godhead: *so that they are without excuse*. Because that which may be known of God is manifest in them; for God hath shewed it unto them, but when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things; and who changed the truth of God into a lie, and worshipped and served the creature more than the creator who is blessed forever. Therefore, their foolish heart was darkened, and even as they did not like to retain God in their knowledge, He gave them over to a reprobate mind.”

From this language of the Apostle, we may infer that even these heathens once had a light, how dim soever it may have been, which, if fanned and cherished, would have discovered to them the pathway to immortal glory. But they extinguished it, and the deep gloom of death settled down upon their benighted souls. They had one talent. Improved, it might have been the nucleus around which should gather the riches of eternity. But they buried it. They spurned the wealth of heaven, and when their poverty-stricken spirits shall appear before the bar of final reckoning, how can they escape

the charge—‘thou wicked and slothful servant’—and how escape his doom? We believe this portion of the parable of the talents particularly applicable to the heathen. We believe the same with reference to the parable of the two servants. “But he that knew not his lord’s will and did commit things worthy of stripes, shall be beaten with few stripes.” He is supposed to have some means of finding out his lord’s will but neglects to use them, and consequently, incurs the penalty of transgression. It is as if a man with a copy of the laws of his country in his hand, should violate those laws, and when arraigned at the tribunal of justice to answer for his crime, should plead in extenuation, that he had not read the law. Could he be acquitted? Nay, would it not be regarded as an aggravation of his guilt, that he had possessed the means of knowledge but preferred to remain in ignorance? He would be held as doubly guilty, first, for his wilful ignorance of the law, and secondly, for its violation. So it is with the heathen. God has revealed himself to man in two books—the book of nature, and the book of inspired writings. The heathen have not the latter in their hands, but they have the former before their eyes. True, its teachings compared with the other are but faint and dim: still, according to St. Paul, they are sufficient to leave, even the Pagan world ‘without excuse.’

It is a string much harped upon by many narrow-minded persons in Christian lands, that, as the heathen have but little light, they will be held accountable for little improvement. But if we increase their light, we shall thereby increase their responsibility. Consequently, their guilt will become greater in the same proportion, and we shall thereby only enhance their condemnation if they reject it. Whereas, now they have but little knowledge, and therefore their punishment will be comparatively light, for to whom little is given, of him will little be required. This is all true, and the inference many draw from it is, that it is better to allow the heathen to remain as they are. Now while we agree with them as to the truth of the above statement, we differ widely from this inference. We find our warrant for a different conclusion,

First, in the example of the Lord Jesus Christ.

Such persons, to be consistent with themselves, must disapprove of the conduct of our blessed Savior in coming into the world, for he did the very thing which you condemn. Said he, "If I had not done among them the works which none other man did, they had not had sin, but now they have no cloak for their sin." His presence among them swept away their hiding-place of ignorance. He well knew that he was placing tremendous responsibilities upon them, and their rejection of Him would be attended with greatly aggravated guilt and be visited with far severer punishment. Should he therefore remain in the bosom of the Father and suffer the gate of heaven to continue closed forever against the world, because he knew thousands who would see it thrown open wide, would yet refuse to enter, and by this refusal, deepen their own damnation? Should he spread no feast for hungry souls, because he knew thousands would refuse to partake, and so render the gnawings of a starving immortality a hundred-fold more intolerable, from the consciousness of having been within the reach of food on which they might have feasted forever? Should he forbear to throw open the prison-doors, and give none an opportunity to escape, because he knew many infatuated captives would still cling to their chains and lie down at last in the dark dungeons of eternal woe? Acting upon this principle, the Savior might have spared himself the humiliation of descending to our world and assuming our nature. He might have spared himself the privations and suffering of a sad and toilsome life. He might have spared himself the agony and bloody sweat of Gethsemane—the scourging, the thorns, the insults, before Pilate—the groans, the pains, the death, on the cross. For while he thus made everlasting life, with its infinite and eternal weight of glory, accessible to all mankind, he threw upon those who should disregard it, the dread alternative of a retribution, compared to which the punishment of Sodom and Gomorrah will be easy to bear.

But in addition to His example, we have

Secondly, the direct command of our Savior.

When, having finished the great work of human redemption, he was about to leave the earth and return to his Father, he commanded his disciples—"Go ye into all the world and preach the gospel to every creature." This injunction should end the controversy at once. It is our duty to obey implicitly and carry this glad tidings to the most distant families of man, without a single speculation as to the probable consequences arising to the heathen from the introduction of the gospel. We may go farther and say that if we knew with absolute certainty, that every heathen on earth would reject our message, still it would be our duty to comply with the command, and send it to them just as zealously, and just as faithfully, as if we positively knew every one of them would believe and be saved. The Lord, in sending Jeremiah to the rebellious Jews, informs him beforehand that it would be in vain: "Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee." So also to Ezekiel in the same manner: "And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. * * * * But the house of Israel will not hearken unto thee; for they will not hearken unto me." Nevertheless he is commanded to go and tell them. "Thus saith the Lord, whether they will hear, or whether they will forbear." And this injunction is thrice repeated in the same chapter. No alternative was left to these prophets but to do as God directed them, and they complied unhesitatingly, without stopping to enquire into the consequences likely to result from their mission. If God knew so well that the Jews would not listen to his messengers, why did He send them? One reason doubtless was, to take away every possibility of excuse from his rebellious people. Had no prophets been sent to warn them, they might have had some ground for a plea of ignorance. There would have been some room for them to urge that had they been sufficiently instructed, they would have repented. But the presence and faithful admonitions of these holy men among them, removed every opportunity for such an excuse

and left them without a hiding-place. The conduct of Jeremiah and Ezekiel furnishes an example for imitation by the Church of Christ at the present day. We, moreover, find two substantial reasons for sending the Gospel to the heathen. The first is, to give them all an opportunity to be saved by bringing salvation within their reach; and the second is, to take away all excuse from those who refuse our message. Duty is ours, events belong to God.

Viewed, however, with reference to results alone, we may say, that if all the exertions put forth in this work—if all the treasure expended in it—if all the toils and privations and suffering endured in it, and if all the lives given up to it, should bring about the salvation of but one solitary soul from among the heathen, this trophy alone would be an ample, nay, a glorious compensation for all the outlay of life, labor, and resources devoted to its recovery, from the day on which the Saviour's last command was issued, until the end of time. How does this appear? Because one soul is infinitely more valuable than this material world with all its riches. If all the human labor put forth in every department of effort, from the creation till now, were found to be a vain waste, the loss would be trifling compared to the loss of an immortal soul. If all the pains of body and anguish of mind ever suffered on earth could be brought together, the dreadful aggregate would fall infinitely short of the agony to be endured by a lost soul. The millions of deaths that have occurred, with all their attendant circumstances of horror and despair, sweeping off the successive generations of mankind, can never equal the woes experienced by one soul in the "death that never dies." So, also, on the other hand, will the glory and happiness of one soul saved in heaven, immeasurably exceed the sum total of greatness and bliss enjoyed by all the inhabitants of the earth together, from the beginning of its history till its closing scene. While then, the salvation of one soul would be an object worthy the utmost efforts of united Christendom in all ages, we are not left the slightest reason to suppose that a result apparently so small, will be all that is to be real-

ized from these exertions. On the contrary, we are assured that the results, numerically considered, shall be surpassingly grand and glorious; even "a great multitude whom no man can number, of all nations, and kindreds, and people, and tongues." "The whole earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." And though generation after generation may pass away without heeding these glad tidings, yet the time is coming when the gospel shall be welcomed by all the tribes of man, and thousands—millions, yet unborn shall receive it with joyful hearts. The little leaven is working its silent way, and will eventually transform the whole mass of mankind into the long-lost image of God.

We have hitherto been considering this subject, mainly with reference to man—the advantages and disadvantages accruing from the observance or violation of the command in the text. But it becomes a matter of far greater moment when we reflect upon the indignity its transgression casts upon our maker. Here are creatures. How wonderfully formed! Endowed with immortality. Capable of eternal progress in knowledge, holiness and joy. Then to meet this capability, there are vast storehouses of wisdom, that this endless advancement never can exhaust. There is in God that perfection of holiness that will admit of our ever-increasing likeness to it, and yet itself forever remaining immeasurably before us. There is a fountain of happiness from which we may ever draw, finding our capacity for joy ever enlarging and ever filled, as it grows. So created, that we may thus be led on, and on, and on eternally, in the paths of celestial glory, destined from every new attainment to see heights on heights rise up before our never weary feet—ever-expanding fields for our untiring ardor to explore. Such are we created; and He who has thus formed and gifted us, demands, as His absolute right, and as the most fit acknowledgment we can make, to be the only object of our adoration. He alone is entitled to it. He cannot, will not give his place to another. "I the Lord thy God am a jealous God. Thou shalt have no other gods but me." It

is the crying sin of the heathen that they have virtually dethroned Jehovah. They have shockingly dishonored him, and they repeat the outrage every time they bow down to a false god. Every Christian should feel such a burning jealousy for the honor of his Maker, as to give himself no rest till the worship of the only living and true God is re-instated in those rebellious provinces of His dominions, which have so long bestowed upon idols the service that belongs to Him alone. Nor should we suffer ourselves to think our work has been done until the last idol shall have been thrown to the moles and the bats, and the last Pagan shrine destroyed. Thus, not only should they desire to secure the eternal well-being of the heathen themselves, urge us on to effort, and sacrifice and self-denial, but in a still greater degree, should a zeal for the glory of our Master that cannot brook the thought of a false god, receiving the homage due only to the Lord of hosts.

We remarked in the outset, that in the multitude of their gods, the heathen are yet without God. Did this practical atheism exist only in the Pagan countries we might ask, is it not strange? But when we remember that in lands radiant with the light of inspiration, there are millions of hearts as effectually and thoroughly godless as are the heathen, what can we say? We can say this, that while the guilt of the heathen is not one whit the lighter, yours is a thousand-fold heavier. It is a prevalent error to consider the words of the text as applicable to those who actually prostrate themselves before images of wood and stone and worship them as gods. But so far is this from being true, that idolatry, as really exists in countries nominally Christian—in less repulsive forms, it may be, but in a greatly aggravated character. The Apostle brands covetousness with the sin of idolatry. This means the inordinate love of money; and so with equal truth, may we say, that the inordinate love of anything else, is making an idol of that object and is a violation of the first commandment. There have been instances where young men were willing, nay, desirous to go among the heathen and proclaim the unsearchable riches of Christ, but their too fond parents could not bear to give

them up. Do not such parents love their children, or rather, perhaps, themselves, more than they love God? And by what name shall we characterize this inordinate affection? Is it not idolatry? Then on the other hand, are there not many young men in the church, who might carry the good news of salvation to destitute portions of the earth, and have sometimes felt the calls of duty in this direction, but have smothered these impressions, preferring their own personal ease, with the pleasures of home and the society of friends, to the privations incident to a life on heathen shores? What is this but an inordinate love of self? And is not this placing self above God? Many a heart in Christian communities is the shrine of an idol. Many, many are the idols that every Sabbath find their way into the sanctuary of God, and are carried there in the breasts of his professed servants; and when, in outward form, worship is offered to Him, the supreme devotion of the soul is given to some other object. Is there not sad reason to fear, after all, that idolatry is to a great extent the sin of the Christian Church, as well as of the heathen world? And shall this state of things be suffered to continue?

“Know ye not that ye are the temple of God?” How dare you desecrate His dwelling-place, by entertaining idols instead of Him? Or by attempting to share His abode with these forbidden guests? Can they dwell together? What concord hath Christ with Belial? Can you serve two masters—God and mammon? Will God consent to be a partaker in such an unnatural partnership? Let not His temple longer be defiled by these unhallowed objects. Is money the idol? Is it ambition? Is it pleasure? Is it the love of ease, or is it self in any other form?

“The dearest idol I have known,
Whate’er that idol be;
Help me to tear it from thy throne,
And worship only Thee.”

Seek earnestly, my brethren, by the faithful and constant exercise of self-denial, watchfulness and prayer, in full reliance

upon the Holy Spirit for aid, to drive out these vile intruders, and restore your rightful Sovereign to his own proper place in your affections. Daily cherish, cultivate, strengthen your devotion to Him. Serve Him with the renewed vigor, activity and energy of souls returned to their first love. This happy end once attained, in your own personal experience, and when you cast your eyes abroad upon a world lying in wickedness, your spirits will glow with unwonted ardor in the cause of Christ. Then we shall have more men, more means, more faith, more prayer, more effort to carry on the blessed work among the heathen, until its final consummation. Then shall the Gospel advance with rapid strides in its onward progress, making fresh inroads upon the territories of the prince of darkness, and winning new triumphs to the cross, till the temples of heathendom shall totter and fall, till every pagan altar shall crumble and moulder into dust, and idolatry be banished from the earth. Then shall the kingdoms of this world become the kingdoms of our Lord and of his Christ.

A LETTER.

As an appropriate adjunct to Dr. Taylor's Sermon, we append the following letter which we find in our very excellent *Sunday School Visitor*. It is addressed to the children of the Franklin Street Sunday School, Mobile.

My Dear Young Friends:

I have been exceedingly gratified to observe the deep interest you take in the welfare of the heathen, and the generous contributions you are making every year, to send them the Gospel, and I am especially pleased that you appropriate so handsome a sum to give this blessed Gospel to the Chinese. No people in the world really *need* the salvation that the Gospel makes known more than this people, and no people in the world really *believe* and *feel* that they need it less. The Chinese are very singular in their looks, in their dress, in their

habits, in their manners, in their practices, and in their superstitions. But they are not singular in not feeling their need of being saved from their sins, through Jesus Christ. A great part of the people in that happy, happy America where you live, so full of the light of the Gospel, do not *feel* in their hearts that they need the Lord Jesus Christ to be a Saviour for them—they think if they behave well, and do some good, and do little or no harm, always acting honestly and uprightly, that this will be quite sufficient both for this world and the next. Now this is just about the religion of the Chinese. It is true they worship idols; but do not the good sort of folks among you, that I have been speaking of, have idols too? Don't they idolize themselves, or their money, or their dress, or their houses, or their families, or something else? Now, I am going to make a very strong assertion, but no stronger, I believe, than it is true. *Such people are heathen.* And in one sense, they are worse heathen than the Chinese; for they *know* the true God, but the Chinese do not. They *know* their duty, but the Chinese do not. They know the way to be saved, but the Chinese do not. It is to teach these poor *ignorant and unenlightened* heathen these important things, that some of us have come far, far away, over deep, wide oceans, to this distant land. And it is to help us in this work that you are contributing your money, and I sincerely hope, are praying for us too. Money is necessary, and prayer is necessary. Money alone cannot do the work. Prayer alone cannot do it. But prayer without money, is better than money without prayer. Both together are wanted, and by the union of these two powerful means, under the blessings of God, the heathen will be converted. The money will send the missionaries, and support them, and pay for educating heathen children, and for printing books and tracts, and prayer will bring down the influence of the Holy Spirit upon these instrumentalities, and make them effectual to the salvation of souls.

I have taken it for granted, you see, that there are missionaries willing to go; but I am afraid I am a little too fast here, judging from the difficulty that exists in finding them. I trust

that some are training up in the Franklin-street Sunday School. Remember, my dear young friends, that the first, the greatest, and the most important work for you now to do, is to be deeply and truly sorry for your sins, and earnestly to pray to God for forgiveness, only because the Lord Jesus Christ, who was your substitute—stood for *you* in *your* stead—is worthy that you should be forgiven. In this way only, may you get your hearts changed, and be fitted for the service of your heavenly Father, wherever and in whatever way.

With my prayers and best wishes for your happiness and usefulness, I subscribe myself,

Your very affectionate friend,

CHARLES TAYLOR.

Shanghai, Sept. 13, 1851.

A THRILLING NARRATIVE.

We have not been accustomed to copy articles from the weekly press, because we suppose that they would meet the eye of our readers elsewhere before they received the "Pulpit." As, however, we happen to have sufficient room this month, we copy an article which we think should find a more permanent record than that afforded by the columns of the weekly newspaper. It originally appeared in the Nashville & Louisville Christian Advocate, entitled "*I didn't like my Appointment*," and is from the pen of the Rev. Dr. Parsons.

There is no part of the economy of Methodism where the tempter so frequently and so successfully makes his attacks, and where grace is so much needed to defend, as in the reception of appointments. Though the system is one of necessary subordination, which could not be made to harmonize upon any other principle, and to which all are ready to subscribe in general terms, private judgment swayed by private interest, if it be not sanctified by grace, will often rear itself in opposition

to the rule, and sometimes plot rebellion against the appointing power. Many commence their descent to ruin from this point. Under the influence of temptation, they suffer themselves to become dissatisfied with their work, and then to believe they have been treated badly, and their talents not appreciated in the assignment that is made. The first step is to leave the itinerant field and locate. The next move commonly witnesses their abandonment of the ministerial office—a relinquishment of membership in the church soon follows; and the consequence generally is, that spiritual ruin ensues. Not that they deliberately contemplate such a result—they would shrink from it—but it comes upon them stealthily, by progressive degrees, which prepares them for the final issue, so that when they reach the fearful gulf, they are prepared for the fatal plunge. The step which, through the opening of temptation, leads from the active itinerant field conducts to a more fatal and exposed condition. And this is not unfrequently followed up by further departures from the path of safety, until the dreadful consequences develop in irretrievable loss. “Blessed is he that overcometh temptation.”

We knew a man once who, at one period of his life, had been a regular traveling preacher, and of no mean repute. During the time of his connection with the Conference, he was a useful, and without doubt, a sincere Christian minister. This, from many circumstances, we are bound to believe, though afterwards he fell away from both God and the church, and we fear was lost. We remember once to have asked him the question, how it came to pass that he left the ranks of the ministry and the communion of the church? What was the first cause, said we, that turned you away from us, and led you to this ruin? “I will tell you,” said he, “for I remember it well—indeed, I shall never forget it. Though years have passed since then, and I have been deeply immersed in the affairs of the world, I will confess that they have been years of unhappiness to me; and though I have been able to amass means, and have acquired a moderate fortune, no gleam of unbroken sunshine has sent joy to my heart since I sold my horse and saddle-bags, and

turned my back upon the itinerant field. The sentiment of St. Paul, 'Woe is me if I preach not the gospel,' has influenced all my life, and sticks to me still. But it cannot be now, and the consequence is, without a miracle, I am a lost man. The whole cause centers up in one single original point, and that is, *I didn't like my appointment.*" We shuddered as he spoke this. "I thought I merited a better place, and that I had been treated badly by the appointing powers of the church. The tempter whispered in my heart, that my talents and usefulness were not appreciated; that I ought to have been sent to ——— station instead of the circuit; and that it would become me as a man of talents, and at the same time teach them a useful lesson, to refuse to go to my work. I could teach school, or do something else, and remain where I was; and by preaching about the country, both do good and make a living for my family. I listened and yielded. I declined my appointment, and did not go to it, and at the next conference I was located. It was entered on the minutes "at my own request," it is true, though I reckon it would have been done if I had not made the request." "But why did you not remain, then, as a local preacher?" said we, "Why did you give up that also?" "I will tell you," said he, "but first let me give you an axiom. No man who has been called to the itinerant field, and has left it under the influence of temptation, can ever be either happy or useful as a local preacher. When he lays down his warfare as 'a regular,' he abandons the field altogether, and virtually gives up his calling. The tempter, having persuaded him thus far, is not now going to leave him till his work is finished. Physical disability, with many other providential causes, may justify a location; and the subject may remain in possession of his religion, its responsibilities and enjoyments, but never! when it comes to pass under the inciting cause of temptation and disaffection. It then becomes the burying of the Lord's talent. I thought I could locate without sacrifice, and still be a useful and popular Sunday preacher, while through the week I could make money in some secular calling. This last I succeeded in, as you know, but the form-

er was an utter failure. Truly did the Savior say, 'Ye cannot serve God and mammon.' Instead of being clear of the temptation which caused me to take the step, the influence seemed to redouble upon my mind, and the bad spirit to cling closer to me than ever. When I went to quarterly meeting on Sunday, the presiding elder, if he asked me to preach at all, commonly designated either the afternoon or night appointment for me to fill, where formerly I was invited to occupy the morning hour. The stationed preachers did the same thing. This the tempter was ready to tell me was a great slight of my talents, and tantamount to being told that I was no better than a "second best;" and if I was a man I would not stand it. Well, I yielded there too, and gave up my office; for if I could not be acceptable as a first preacher, my pride would not let me occupy the place of a second. Temptation feeds upon pride, and with the noxious aliment grows strong and powerful, at least so it proved with me. I was a private member of the church, and as such—as my business had largely increased—I thought I could go along quietly and pleasantly. But in this I was mistaken. 'There is no rest for the wicked.' I soon found that the gossip tongue of slander was busy with my reputation among the members. My motives for leaving the traveling connection were impugned, my character traduced, and my course condemned. I was called a lapsed minister, a gross backslider, together with many other equally offensive appellations, while some went so far as to pronounce me an unqualified hypocrite. This last made me indignant and nearly drove me mad. I never doubted the genuineness of my conversion, nor the validity of my call to the gospel ministry, though they now rise in the retrospect as green and pleasant spots I have passed forever, and which lie far beyond the bleak and barren waste by which I am now surrounded. The tempter was promptly with me again; for his work was not yet quite done. He whispered in my ear, why do you stay among such people? You can be as good out of the church as in it. Why suffer yourself to be so abused? Show them who you are, fling their communion to the dogs and leave them at

once. I did so, and the tempter left me. And now the story is told; what am I? Look on me—what am I? Can you tell? If you cannot, I can: I am a child of perdition; for when the tempter left me, the Spirit of God also ceased to strive. And with a horrid glare, he turned and added, “A lost soul, beyond redemption lost; and all this the consequence of a single error: I refused to go to my work—I didn’t like my appointment.”

Florida Conference.—We are indebted to the politeness of our esteemed friend, the Rev. P. P. Smith, for the following summary of the *Florida Conference*:

Conference met January 28. Bishop Andrew not present. Rev. W. W. Griffin elected president. P. P. Smith Secretary. Three preachers admitted on trial, 2 re-admitted, 2 continued on trial, 1 discontinued, 2 received into full connection, 4 ordained elders. Conference Stewards settled with claimants at 45 40-100 cents on the dollar. Conference adopted a “Financial Plan,” and hope to do better in future. 85 Local Preachers. Total membership 8699. Decrease 346, owing, we think, to incorrect reports from several circuits. On Saturday Bishop Andrew was with us. Sunday preached an excellent sermon, and ordinations were attended to as usual. We have 47 Sunday schools, 1262 scholars—a small report, not equal to the reality. The missionary collections will exceed 3000 dollars; quite an improvement on this subject. Conference closed on Monday evening, Feb. 21. A. Graham is appointed Missionary to California.

Fletcher Institute is doing well. The Conference resolved on building another school in East Florida, and appointed an Agent to collect funds and make an outfit for the same.

Feb’y 6, 1852.

EDITORIAL MISCELLANY.

DR. TAYLOR'S SERMON—CHINA MISSION.

In this number we present a short but good and profitable discourse written by Rev. Charles Taylor in China, where the author is surrounded by scenes continually forcing upon his mind the lessons he has presented to ours. A prayerful perusal of the discourse will make it very beneficial to Christian readers.

We regret that we are unable to present an engraved likeness of our missionary. We have sought for a proper representation of his face, but have not been able to find it. Although our subscription list does not justify an ample outlay for embellishments, we would willingly have gone to the expense of furnishing this likeness in the hope that it would in some measure increase the interest of our readers in Dr. Taylor personally and thus in the Mission in which he is laboring.

Should not something more be done for China? We have had an appeal for California which has aroused the whole Church. This was well. We rejoice in it. Dr. Boring's plan was most christianly noble, and we shall rejoice to learn its successful completion. But according to that plan the men have been sent and the money furnished. It is now to be left to the management of the brethren of the Pacific Conference. They are men of strength, energy, intellect, industry, and piety. We believe that the Lord our God will bless them and that they will have great success.

This plan proposes no further draft upon the Church for California. What shall we do with the correspondent amounts raised during this year? or shall our zeal flag and the money not be collected? We hope not. We trust that we are not to do our missionary work by fitful impulses. Let us keep a

christian, loving watch over California, and if there has been a miscalculation upon the part of our brethren, if they cannot carry forward the work without more aid, let us not become disaffected towards the mission, or displeased with our brethren. Let us rather love them for the very mistake itself, seeing that it had its origin in the spirit of Christian heroism and self-sacrifice. A man deserves much who attempts great things for Jesus, even if, because of human frailty, he fail. Let us never cease to love, and pray for, and labor for, the California mission.

But having set up our Pacific brethren in house-keeping, let us achieve something noble for another part of the globe. Let us try China. We have sent forward two pioneers who have explored much of the ground and acquired a vast store of information in regard to the field to be cultivated. They are from our Southern Methodist Church and would be able to render incalculable assistance to a body of new recruits who should take the field. This we conceive to be a great advantage. We have put the case to ourself. We have said, suppose I should conclude it to be my duty to enter upon the work in China: what would be my preference,—to enter alone and untaught, upon a study of the language and customs of the people without the aids of those who were raised to my native tongue, or to place myself first in their charge until I gradually felt myself strong enough to work out into the mass of the people? It would seem that a missionary could not long hesitate upon such a question. We, therefore, regard the advance of our two brethren now in China as of great future service to the Church, not simply on account of their personal labors among the Chinese, but because of the fostering aid they will be able to extend to missionaries who shall hereafter go out.

But what are two men among so many millions? We cannot hope to accomplish much by this mode of procedure,—sending here a man and there a man, dotting the dark hemisphere of heathendom with single stars at remote intervals. We cannot succeed by this plan, because, first, the human

mind is so constituted as to seek reliance upon fellow-mind. What despondency must occasionally come over the most courageous heart which has been reared among the manifold aids of the church in a christian land, when it contemplates its position in the midst of a moral desert, spread to the extreme horizon all around, and unrelieved by the slightest spiritual verdure! And how must this despondency deepen as the heart feels that it has no mate to which it may utter these pent up sentiments! Can *we* realize it? Can any christian minister, in even the most destitute parts of our home work, fairly picture to himself the condition of a brother, suddenly removed from all that is genial in this land of troops of preachers to the profound solitude of a land cut off from his home by leagues of ocean, and from heaven by towering walls of idolatry? "It is not good for man to be alone." The full play of the best faculties comes out in the atmosphere of social life. Here is the great power of combination. Two men together can do more than three men separately. The success of each excites the whole. The spiritless attacks of a few wide-apart individuals can do very little towards the accomplishment of any thing very great. We must attack the enemies of the alien in solid columns, not by single discharge of musketry. In things civil, belligerent, and moral, we must combine to conquer.

Another reason why we cannot succeed in making a decided impression in behalf of the cause of Jesus by these desultory efforts is that we cannot expect the plenitude of his blessing upon such a plan,—and the reason is plain. This method betrays the want of a spirit of sacrifice and faith. If the ministry were more animated by the missionary fire there would be more of us ready to forego the enjoyments of christian homes, to toil in heathen lands. If our members had more self-sacrifice, they would rear their children with an earnest desire to bring the ends of the earth to Jesus at whatever expense of time, pains and money. The treasure of the Lord would be perpetually replenished. Whenever and wherever a man said "Here am I—send me!" instantly would a thous-

and hands be plunged into a thousand pockets, and a thousand dollars would be laid before him, saying, "Go, and take us!" And this among our hundreds of thousands of members would be the case if even a thousand preachers felt this call and willingness to go to a missionary field. *What does the fact that we have only two preachers in China show?* We, who are numbered by thousands; we, who have millions of money invested in real estate, in fields, factories, and stocks; we, who if half our preachers were taken from us would be immensely better supplied than the world of heathen over which these would be scattered; we who could in a week raise enough money to send *all* our itinerant preachers to the heathen and then be blessed, how blessed! in having the services of our large body of Local Preachers, we have sent only two preachers to China, the land of millions of immortal souls, a land into whose cities and fields we have carried our mercantile enterprise. What does all this show? It proves that we have not *faith*, that we have not the *missionary spirit*.

Shall we not now do something for China? The year 1851 was the California year; let 1852 be characterized in our annals as the China year. Cannot each Conference furnish one missionary for the Celestial Empire and pledge itself to supply \$1000 annually to support him in his work? It certainly can. Let it not be said that we need them at home. It is quite true that we need more laborers in our work here: but if we can in any sense whatever be said to be destitute, how is the condition of India, of China, of Africa, of the isles of the sea, to be described? We need them? What! so much as not to be able to spare twenty-seven out of our hundreds of preachers, when China which has millions more inhabitants than live in our bounds, has only two of our preachers? How difficult it is to love the distant! But to a christian of exalted faith all lands have claims alike, as being purchased by the blood of Jesus.

But *would* we lose by sending one representative to China? No! In each Conference the fact that one of our preachers had gone to the foreign field would so increase the devotedness


of the itinerant and local preachers left at home, that they would do more efficient work. The young men of our church would more frequently have the claims of the church presented to their attention and the missionary fire would spread, and the sacrifices made by the ministry would exalt the ministerial calling in the eyes of the church, and for every missionary sent to foreign fields two would be raised up at home. Let us pray, "O Lord, increase our faith!" Let us try it. It is worth an experiment. If entered upon with the right spirit the world around us will be convinced that we are in earnest. The shipment of twenty men with \$20,000 to invade the Celestial Empire and claim the land of Confucius for Christ, would be a moral demonstration which would strike the world of sinners with higher respect for Christianity and send a thrill of missionary zeal through the entire Christian Church. Let us try it. Shall we not, brethren? Who in each Conference will give himself to the work of God in China this year? The money will come. The silver and gold belong to God. O that before we depart to another world we could stand in some of our sea ports and see twenty men, with their educated pious wives, embark in a ship which should carry them and their money and books to the land where Taylor and Jenkins have lifted up the standard of the cross. The China Conference, the South American Conference, the African Conference, the European Conference, the East Asian Conference of the Methodist Episcopal Church,—shall they be added to the Pacific Conference only in fancy? Let us form each by sending out twenty men a year for five successive years and sustain them by recruits every year thereafter, and our church will be doing something respectable even in the eyes of the world, and something approximating its duty to the cause of the Savior.

We are pleased to know that a good brother from the Holston Conference is this spring to start on his way to join the brethren at Shanghai. The Rev. W. G. E. Cunnyingham, we should judge from our correspondence with him, will be devoted to his work and do good service in his new field of operation. We have never seen him, but in the name of the Lord

Jesus Christ, our common Master, we extend our fraternal hand and bid him God-speed! Our prayers will follow his track to China, and we shall live and die hoping that the labors of our present missionaries may lay the foundation for a church in China, whose top shall reach the skies and whose pale shall embrace nations.

SUMMARY OF SOUTHERN ITEMS.

Bishop Paine is calling for a missionary to the Germans and one to the French in California. He desires to add them to the recruits which have already gone thither. The whole number of missionaries gone from our church to California is sixteen. The Bishop desires to send seven more.

 The 15th day of April is the time set apart for the organization of the Pacific Conference, in San Francisco. Will not the whole Church make it a day of fasting and prayer, in behalf of that field of labor?

The Rev. Hezekiah G. Leigh, of the North Carolina Conference, has suffered severely from a stroke of paralysis, but we are happy to say is recovering. He is a powerful man in the pulpit.

Dr. Boring says that if the next Missionary from our Church, to China, will come by the way of San Francisco, he will see that he has his passage thence to China free of charge. A very great help.

In speaking of our excellent friend, Rev. J. W. Kelly, the Southern Christian Advocate gives the following paragraph, to which we cordially subscribe:

This esteemed minister who goes to California as one of the Missionaries sent by the South Carolina Conference, left this city in the Isabel for Havana, on the 22d inst., accompanied by his lady, three children, and servant. With characteristic energy he raised the one thousand dollars proposed by Dr. Boring, between the adjournment of the Conference, late in December, and the time of his sailing. He leaves with the universal regrets of his brother ministers and friends, who

have all along been reluctant to lose from the Conference his valuable services; but at the same time, in the spirit of high devotion to the Missionary cause which marks the South Carolina Conference, he is given up to the service of that great cause in the confident belief that its importance claims the surrender not of inferior men who can well enough be spared, but of men of mark who will not fail to make their influence *felt* upon the elements of California society. We wish our beloved friend and brother a favorable journey to his distant field of labor, and beg that he and his family may be remembered in the prayers of his numerous friends.

The Rev. Dr. Lee is giving a thorough review of Dr. Howell's book on baptism, in the Richmond Christian Advocate. Dr. Summers has done the same in the S. C. Advocate.—Dr. Lee is preparing a work on Hermeneutics, portions of which we have seen in manuscript, and hope the author may be induced to labor upon it until completed. It is a manual greatly needed.

The New Orleans Christian Advocate suggests a mission to Liberia, from the Methodist Episcopal Church, South, and in regard to the matter holds the following very true and impressive language:—"And, by the way, since the missionary aspects of the case are alluded to, will there not soon arise a *necessity* for the Southern Methodist Church to enter this grand missionary field? We do not by any means suggest any conflict or collision with our Northern brethren, but rather co-operation, or the opening of new ground. There need be no infringement upon the work and space allotted to them. But how few of the present colonists, and those who hereafter will be colonists, belong to that section of the church, in comparison with the number who go from the membership of this? Even the colored people North, those who are Methodists, belong, for the most part, to another Wesleyan connection. Who shall forbid the M. E. Church, South, so successful in evangelizing this people here, from sending the Gospel after them, and invading, by this means of approaching the native population, that vast and benighted land with missionary torch and sword—thus literally "carrying the war into Africa?"

We have frequently been struck with a peculiarity in "Zion's Herald." It is the amount of information which it contains of Southern news. The editor, Mr. Stevens, is known to be a thorough-bred abolitionist, and opposed totally to the

grounds and fact of a Southern ecclesiastical organization, and yet, with remarkable candor and sagacity, he so gathers up every thing important at the South that a Southerner residing at the North, and reading the Herald, would be almost as well informed of movements at home as if he subscribed to all our Southern Advocates. This is a capital feature. We do not know which is to take it as a compliment, or who is to be made mad by it, but it is an actual fact that we read three editorial articles in it to-day before we discovered that it was not the New Orleans Advocate!

Dr. Parsons inserts the following neat paragraph in the Nashville and Louisville C. Advocate. It is speaking of the *Southern Methodist Pulpit*.—"The double number, (of December,) containing two excellent sermons—one on "Gaining the World, and losing the Soul," by Rev. C. P. Jones, of the North Carolina Conference, and the other by Rev. Wm. A. Duncan, of the Indian Mission Conference, on the subject of "Christian Fellowship,"—has been received. This issue closes the 4th vol. of this valuable work. President Deems has spared neither pains nor expense in making his Monthly Pulpit worthy of the connection it represents. To say that he has succeeded in an eminent degree, would be but small praise. Every Methodist preacher and Methodist family should have the pulpit, by all means. Now is the time to send in your subscriptions.

Address of Bishop Capers.—The address of Bishop Capers is changed from Charleston to Anderson C. H., S. C.—not Andersonville.

There is one question which we wish every Southern Methodist parent very quietly and deliberately to put to his own conscience, viz: *Can I answer to my Maker and to my child if that child do not enjoy the advantages of the Sunday School Visitor, edited by Rev. Dr. Summers, and published at Charleston, S. C.?* That is all.

The Rev. J. C. Berryman is writing a series of sketches of missionary life, for the St. Louis Christian Advocate, a paper which seems to increase in interest weekly.

Rev. Dr. Boring proposes to publish a religious paper in California, to be called the San Francisco Christian Advocate. The terms are \$6 a year. This seems to us a large price, but we are assured that it could not be furnished for less. It is to be begun on individual responsibility, and as soon as prac-

licable be transferred to the Church. It will aid our cause greatly, and be doubtless, a very interesting weekly.

A writer in the Holston Christian Advocate, (the editor we believe) has been giving a series of anonymous sketches of the members of the Holston Conference. They must be very interesting to those who can fill up the names,—or think they can.

The Rev. J. L. Chapman has published a "Tract for the Times," directed against high Episcopal claims. Correspondents in the Memphis Advocate represents it as an able document. It is for sale at the Methodist Depository, Memphis.

The authorities of Emory College, Ga., are making an effort to endow it. It is in a very flourishing condition. Rev. Dr. G. F. Pierce is President. Georgia is so rich that it ought to have this matter all settled early.

Dr. Schon collected \$5000 for Missions, during a late visit to New Orleans.

LITERARY NOTICES.

☞ Books of publishers in New York may be left at the store of M. M. Dodd; in Boston with C. H. Peirce & Co.

THE WEEKLY POST is the name of a newspaper recently started in Raleigh, N. C. It is published at the Institution for the Deaf and Dumb, and edited by Calvin H. Wiley and Wm. D. Cooke, Esqrs. It is principally devoted to literature, is well edited and beautifully printed. \$2 per annum.

"The North Carolina University Magazine" is edited by the students of the Institution whose name it bears. Two numbers have been issued, and the work promises to sustain the reputation of the University, which is in a very prosperous condition.

From the Presbyterian Board of Publication we have received an interesting volume entitled "*Moriah*" by the Rev. Robert W. Fraser, A.M. The plan embraces a view of the temple on Mt. Moriah; an account of the priesthood; a description of the daily worship, and the rites peculiar to all the feasts of the Jewish Church. "These descriptions are accompanied by scenes, either supposed to have occurred, or taken from authentic records, and calculated to illustrate the proceedings of the Israelites on the solemn occasions referred to." It is an excellent design and seems to have been well executed.

An excellent set of volumes to be added to any man's library may be found in the "SACRED PHILOSOPHY OF THE SEASONS, illustrating the Perfections of God, in the Phenomena of the Year, by the Rev. Henry Duncan, D.D." It is in form 12 mo. 2 vols., with important additions and some modifications to adapt it to American readers, by the Rev. Dr. Greenwood. The vast number of topics introduced makes it a necessity that none should be treated thoroughly, and all being written by one hand, we must look for a diversity in the attention paid to different topics. With these drawbacks, there are nevertheless many things to make the volumes interesting. There is correctness where there is not thoroughness. The variety, the view of the seasons, the large amount of valuable information, and the judicious reflections of the author, make it a very valuable work. Reader, your children would be very much interested in these volumes and profited. Published by the Harpers, New York.

The departure of the excellent Dr. Alexander, of Princeton, gives a new interest to all his writings. We commend the attention of our readers to a new edition of his work on the "Canon of the Old and New Testaments" prepared by himself, and published by the Presbyterian Board of Publication, Philadelphia. The whole argument against the Apocrypha and unwritten Traditions is put with Dr. Alexander's peculiar force, and the grounds of the canon carefully examined. Every minister should have a copy of the book.

We have received from Messrs. Stringer and Townsend, New York, a copy of a work of which part of the title is "An Inquiry into the cause of Natural Death, or Death from Old Age; developing a new and certain mode of preventing the Consolidation or Ossification of the Body, and of thus infinitely prolonging vigorous, elastic, and buoyant Health. By Homer Bostwick, M.D." Having never known what it is to be in a healthy and perfectly comfortable condition of body, and feeling that under the pressure of present labors we were going into premature old age, this book was read with great interest. The simple theory is that old age and death are superinduced by the ossification of the system and that this is caused by the solid earthy matter taken in the food; that the less of this consumed the more light, elastic, and buoyant will be the body. All articles of diet, therefore, containing the phosphate of lime, are to be eschewed. This calcareous earthy matter is the poison. The whole theory is so urged by tables, statistics, instances, analyses, and every other mode of carrying a point, that for several days after reading the book we were afraid of the face of bread. But alas! for habits formed through thirty years! and then how can we always obtain *something else* when we give up the articles which contain the hardening matter? The book is very interesting and contains many important facts.

We have received a copy of the Minutes of the Alabama Conference, printed in pamphlet form, and for fulness and proper arrangement, it is a model. The publication of a full table of Missionary collections strikes us as very proper. Such pamphlets extensively circulated among our people will more than pay their cost.

The Country Year-Book, or the Field, the Forest, and the Fireside, by William Howitt, reprinted by the Harpers, New York, is just the book, reader, to linger over in winter twilights of peruse under shady trees in weather of spring and summer. How often we long for a holiday from professional labors to enjoy such books a day or two in the soft luxuriance of beautiful

rural scenery! Ye that are rich in time and money snatch these literary honey-drops.

We have received from those enterprising publishers, Stringer and Townsend, New York, a beautiful copy of what appears to be an excellent work entitled *Sacred Streams*, or the Ancient and Modern History of the Rivers of the Bible; by Philip Henry Gosse. The typographical execution of the work is very good, and there are 50 fine wood-cuts. It has a neat and pretty introduction by the Rev. Dr. Cheever. Much useful learning is brought together without rendering the book dull. It is a profitable Sunday book for the young.

Messrs. Baker and Scribner, N. Y., have sent us a work which we have read through with care, interest, and profit,—*Christianity in the East*, or a Narrative of the Work of God among the Armenians in Turkey; by the Rev. H. G. O. Dwight, a Missionary. It is a capital contribution to current ecclesiastical literature and may be strongly recommended to those who desire to make themselves acquainted with the present moral condition of the world.

Those who are engaged in the training of young minds will find much useful information and many valuable hints in a work by Edward D. Mansfield, Esq. on American Education, published by A. L. Barnes, & Co., a firm issuing a number of books bearing upon the great cause of education. *Will they be good enough to send us a copy of Page's Theory and Practice of Teaching?*

M. W. Dodd, New York, has recently issued in a beautifully printed 12 mo. of 400 pp., with an elegantly wrought illuminated title page, "*The Sovereigns of the Bible*, by *Eliza R. Steele*." The title explains the object of the writer. In very plain unambitious style she has retold the historic facts recorded in the books of Samuel, Kings, and Chronicles. In those schools and Bible classes where the Word of God is stu-

died by topics it will be a valuable manual, bringing under one view what is scattered through the historical portions of the Scriptures.

Appleton & Co., New York, have sent us, in 2 vols., "*The Women of Israel. By Grace Aguilar.*" This work has, we believe, attracted considerable attention. Its author is a Jewess. The pages we have read show considerable vigor and some shrewdness in pressing her point. The writer adroitly leads the minds of the young people of her own race to look away from Jesus as the Hope and Savior of Israel. She insists upon the proposition, that it was not the rejection of Jesus which brought upon her people all their calamities,—that it was solely a departure from the law of God, and in fulfilment of the predictions made with no reference to the rejection of Jesus. She is a thorough Israelite and endeavors to rally the spirit of her people, especially the women of her tribes, to reverence and cherish their ancient faith. She has industriously hunted through history for her materials and woven them together with some skill. There is much to interest a Gentile reader, while the book can hardly be supposed to contain what would weaken the faith of an intelligent Christian.

E. C. & J. Biddle, Philadelphia, have sent us a nice clean copy of their excellent fourth edition of "*Gummere's Astronomy*," for which we are duly thankful, as the old copy we were compelled to use at College is rather too soiled for library use. It is a pretty severe book on boys who have not had the right kind of preliminary mathematical training, but it is undoubtedly a capital work. It is sufficient to say that the late Dr. Bowditch, an oracle in these matters, commended it as one of the "best books obtainable," for practical astronomical purposes. We see that Dr. Bache, of the Coast Survey, also endorses its high character.

From Mr. Dodd, New York, we have a Book for Youth, "*Winter in Spitzbergen*, from the German of C. Hildebrandt, Preacher in Eildorf, near Halberstadt." The interest is strongly sustained throughout. A life-like picture is given of

the country, and children of fancy will almost feel as though they had dwelt a season among polar snows, after reading these chapters. There are also many hints calculated to improve character and call out properly the inquisitive characteristics of childhood. It is withal a pretty book, done up with Mr. Dodd's usual care and taste.

The articles on Baptism by Dr. Summers, which have recently appeared in the Southern Christian Advocate, are to be published in book form. The Doctor generally "covers the whole ground" in what he discusses, and his work will have a great circulation.

Note. The General Conference of the Northern Methodist Episcopal Church will assemble in Boston on the 1st of May next. The Editor of Zion's Herald proposes to issue a daily paper from his office, during the Conference. This will be an important session, and the debates will be interesting to thousands in our Southern church. It will be quite a long time to wait for the news through the weeklies. Those who desire to avail themselves of the earliest reports can do so by forwarding \$1 to Rev. Abel Stevens, Editor Zion's Herald, Boston, Mass., stating that it is for the extra.

Receipts from Feb. 16 to March 16, 1852.

The following have paid for 3d vol: Samuel Hawes, Thos. H Lewis, P W Defiance, Jesse Stanborough, Rev. Z Thompson, T W Baird, Robt. McClinton, A McDonald, R A Moody, J. Moody, D M Williamson, C C Gillespie, Abner Evans, T Terrel, Rev. S F Pilley, W J Sims, Miss V Jackson, Rev. M J Blackwell, Rev. Jesse Jennett.

Paid for 4th vol: Thos. E Blount, J R Whitaker, H W Stigall, Rev. S D Adams, J D Newsom, Robt. J Harp, Rev. J W Hancock, Sam'l Hawes, Miss Laura Lucas, (please return Jan. and Feb. Nos. of 5 Vol.) P W Defiance, Jesse Stanborough, Rev. Z Thompson, Mrs. S McIntyre, Maj. E Cureton, Mrs. M. T Davis, Mrs. M B Rhody, Jos. McConnel, B Sewell, Wiley Downs, Mrs. Ann Easley, Robt. McClinton, Rev. A M Box, R Rutherford, H Gregory, R Crawford, Geo. W Elerbee, Rev. E J Hamell. Abner Evans, T Terrel, Jno. S Johnston. W J Sims, Wm. H Doggett, S Grant, Mrs. M R Bell, Thos. D Hawkins, Rev. J W Ellis, Miss V Jackson, Jno. Hood, Maj. J P Caldwell, Rev. Jesse Jennett, Rev. T S D Covington, (Sister S B's office we cannot find.) Rev. Jacob Carter, Miss S Kilpatrick.

Paid for 5th vol: Jus. C Hughes, C C Young, L R Holler, Miss L F Branch, Rev. Robt. Doke, Mrs. Mary A Blake, Thos. E Blount, D C Johnson, Mrs. I W Moore, Rev. T L Boswell, J F Simmons, Rev. W W Snyder, W M McFadden, Rev. W H Cunningham, Rev. T Garrard, Rev. M. Gwin, Rev. Isaac Vannoy, Mrs. Julia A Kenedy, Thos. P Davey, Jas. McDougall, Rev. G W S Parham, Rev. J T Kennon, S E Smith, Rev. L P Golson, (Rev. Neill Brown, you have paid up to the end of 5 vol.) R M Saunders, R H Winfield, J D Newsom, Henry Redus, Rev. C G Griswold, Sam'l Hawes, Rev. J L C Aikin, Rev. N A Cravens, Miss Nancy Bowles, S H Whitaker, Rev. Jas. Heath, S F Johnson, R S Moore, Mrs. M A Hoyt, T E Nelson, J Davis, Post Master, Greenville, N. C., S B Sykes, Mrs. M T Davis, A Smith, Capt. J F Rawls, W J Suus, Rev. Wm. Mazingo, Jas. Husbands, Robt. Piget, R Crawford, H Gregory, Rev. A M Box, A B Easley, A H Sealey, N Fulton, Rev. Jacob Crawford, Lewis B Browne, Miss M B Sparks, W H Redney, Jno. Simpson, J M McBeaken, Benj. Kenney, Geo. Hicks, J B H Roddie, Mrs. R C Hatch, Mrs. M Barclay, Prof. Seixas, C D Rowell, L Westray, Rev. Jas. J Easley, (please say to Bro. Higginbotham, that we are not able to tell, who, sent us Mr. Wm. Easto's name) Rev. Dr. Hugell, Hon. E McGehee, Charlotte Lock, Rev. J W Howard, S Grant, Mrs. M R Bell, Jas. King, Jas. S Wright, Mrs. A C G Haynie, Rev. T N Gardner, J Gresham, (we have never received the money for the 4 vol.) Rev. Jesse Jennett, Wm. P Beaman, Rev. R W Travis, Rev. Jacob Carter, Rev. Jno. B Reville, Rev. J J Clouch, Rev. S Morris, Wm. J Whyte, Rev. Alex. Sale, J L Stubblefield, (we have no more copies of Rev. Mr Cross' sermon.) L B Brown, (we credit you for the 5th vol. but the former amount was not received.)

Paid for 6th vol: Samuel Hawes, A B Easley.

Home Altars sent by mail, March 12, 1852: Rev. B H Spencer, Fulton, Calloway Co., Mo.

Taylor on Baptism sent by mail, March 12, 1852: Rev. B H Spencer, Fulton, Calloway Co., Mo.

Bible Expositor sent by mail, March 12, 1852: Rev. B H Spencer, Fulton, Calloway Co., Mo.

Harper's Magazine ordered for Feb. 20, 1852: Mrs. M A Blake—Feb. 27. Rev. J T Kennon, Raymond, Miss.—March 12th. we have just received a letter from Harper & Bro. stating that Mrs. M A Blake's name had come to hand, and Magazine had been sent. March 17, Wm. J Whyte, Greensboro' N. C., Wm. P Beaman, Murfreesboro' N C.

N. B. The "Pulpit" has been sent to Mrs. Ann T Hamilton since the commencement of this vol.



Received \$1 for Miss Eliza R. Hill, Ga., who can tell her office? Rev. J W Howard. the money for Dr. T has never been received.

Rev. Dr. Winans, the money received. Will write you soon.

To Post-Masters,—We respectfully request that when Post-masters return numbers of the Pulpit they will not write on the covers and thus injure the numbers. They should write separate letters and *frank* them. This is the law in the case. We have several times rec'd copies of the Pulpit with the announcement that "they are not taken out of *this* office," and we have no means of ascertaining *what* office. We thank those post-masters who are respectful and attentive to their duties.

THE SOUTHERN METHODIST PULPIT

Is published monthly, in *Greensboro', N. C.*, at \$1.50 a year. When paid strictly in advance only \$1 is charged. Each number contains 32 pages octavo, and is covered; and mailed with great care. Our arrangements are so complete in this respect that we feel sure that failures to receive all the numbers must originate in the carelessness of Postoffices.

The Pulpit contains sermons from *Itinerant* and *Local* preachers of our church, in the various Conferences. It will also have a valuable *Summary of Southern Items*, being the substance of our church news. Every event of importance to Southern Methodism will be noticed in this department. Brief Essays and notices of New Books will be added. Subscriptions received for the *Volume*, and not by the year.  After the beginning of the volume no subscription should be expected to be stopped, unless pay be sent for the current volume, as the loss of a number is nearly equal to the loss of a volume, the work being paged for binding.  One sixth is allowed to those who act as Agents. Postage stamps may always be permitted in payment. Be careful not to fold together so as to make them stick and thus become useless. Address,

CHARLES F. DEEMS, Greensboro', N. C.

Not known

John & White

John White

Vol. 5.]

April, 1852.

[No. 4.

THE SOUTHERN
METHODIST PULPIT.

Case 5-9
EDITED BY

CHARLES F. DEEMS,

PRESIDENT OF GREENSBOROUGH FEMALE COLLEGE.

CONTENTS.

SERMON: ON PROFANING THE NAME OF THE LORD, BY THE LATE
REV. S. D. BUMPASS.

SERMON: ON OBEDIENCE TO PARENTS: BY THE SAME.

EDITORIAL MISCELLANY: LAY REPRESENTATION, AGAIN: SUMMARY OF SOUTHERN LITERATURE.

Our readers must excuse the late appearance of this number. The whole cover was misprinted and a portion put on so improperly that the Editor felt bound to have it reprinted, even at the sacrifice of some time. Our peculiar circumstances should make our friends forbearing. We suffer more than they can.

GREENSBOROUGH, N. C.

PRINTED BY SWAIM & SHERWOOD.

POSTAGE—50 miles or less, 1½ cents per quarter; 50 to 300 miles, 2½ cents; 300 to 1,000 miles, 3½ cents; 1,000 to 2,000 miles, 5 cents; 2,000 to 4,000 miles 6½ cents; 4,000 miles, and over 7½ cents. Free to all newspapers.

BOOKS SENT BY MAIL, FREE OF POSTAGE.

Many persons live in situations where it is difficult to secure good books. We have on hand a few works in paper-covers which can be sent by mail, and they are very important works.

I. TAYLOR ON BAPTISM. The public prints have spoken so fully in commendation of this work, that I may suppose that you are well acquainted with its character. It is an *unanswered* work on the question which it discusses. It relies upon *facts* and searches into the antiquities of the question. It is illustrated with pictures which form part of the argument. If you are troubled in your neighborhood with the Baptist dogma, induce your neighbors to read this book;—it will do them more good than anything else we can recommend. It is a duodecimo of 236 pages. *It will be sent, free of postage*, to any one who remits us 75 cents free of page. Twenty-five of the three-cent postage stamps may be remitted.

II. THE BIBLE EXPOSITOR. This is a book of upwards of 300 pages, containing confirmations of the truth of the Holy Scriptures, from the observations of recent travellers, illustrating the names, customs, and places referred to in the Bible. The work is *full of pictures*, and is very *attractive to the young*. It will be sent for 50 cents, or seventeen three-cent postage stamps.

III. THE HOME-ALTAR: BY THE EDITOR OF THE SOUTHERN METHODIST PULPIT. This is a beautifully printed volume of 280 pages. It contains an *Appeal in behalf of Family Worship*,—with Prayers for the aid of those who are beginning to discharge this duty,—and a selection of Hymns for Domestic Worship from all the evangelical Hymn-Books.

This work is neatly bound and may be ordered from the publisher, M. W. Dodd, New York,—or from Rev. Dr. Early, Richmond, Va.,—or from John Ball, New Orleans,—or from Rev. D. J. Allen, Memphis, Tenn.,—or from Rev. Dr. Stevenson, Louisville, Ky. *But we will send a copy by mail, free of postage, to any person remitting 75 cents.*

☞ These three works, the Home-Altar, the Bible Expositor and Taylor on Baptism will be sent for two dollars.

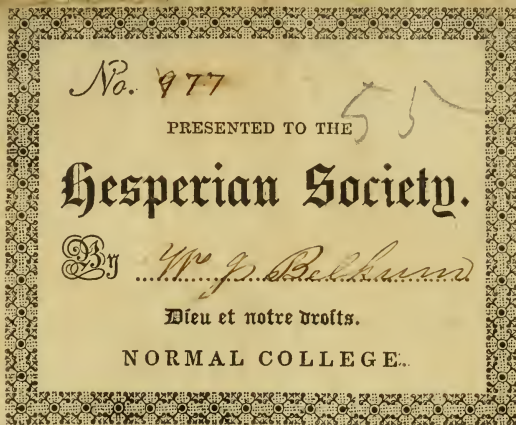
Four editions of the HOME-ALTAR have been issued in eighteen months and the demand increases. Bp. Andrew and the late Dr. Olin have spoken well of it. The *New York Observer*, and the *Presbyterian*, the *Richmond*, *Nashville*, *Memphis*, and *Texas Christian Advocates* have given warm expressions of approbation.

"The appeal is in point—able and convulsive in argument—in style, clear and concise—in spirit, earnest, liberal and kind. It should be read by all, and especially by heads of families."—*The Weekly Review*.

"This is an excellent work. The Appeal ought to be placed in every house which contains no family altar. *It seems impossible to read it and continue delinquent in regard to the duty in question.* The prayers are all catholic and scriptural."—*Sunday School Visitor*: Rev. Dr. Summers, Editor.

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The appeal contained in it for family devotion is the most powerful and persuasive we ever read, and, it seems to us, must be irresistible. We invite the attention of the preachers to this book, as one the circulation of which will be of vast benefit to the Church.—*Rev. W. H. Hunter, A. M., Editor of the Pittsburg C. Advocate.*



PROFANING THE NAME OF THE LORD.

BY THE LATE REV S. D. BUMPASS,

Of the North Carolina Conference.

“Thou shalt not take the name of the Lord thy God in vain.”
Exodus xx. 7.

An inference from a question in one of our greatest poets have made the current adage, “There is nothing in a name.” This may be true of such fanciful terms as Romeo, Juliet, or of any other name known by Shakspeare. It may likewise be true of such arbitrary terms, whether common or proper, as we call names: “a rose by any other name would smell as sweet.” But it is not true of that ineffable name called “Jehovah.” This is a name not to be trifled with.

The Scriptures employ several names to express the attributes of deity: *El, Strong, Shaddai, Almighty, &c.*; but that which most fully expresses his nature, and consequently, all his perfection is the word, which we call Jehovah. “The later Hebrews, for several centuries before the Christian era, either misled by a false interpretation of certain laws, Ex. xx. 7; Lev. xxiv. 16; or following some ancient superstition, regarded this name, as too sacred to be uttered. Hence, they substituted for it in reading, or pronounced it for the word Adonai,” Gesenius. And for this reason it always appears with the points of this word; so that the true pronunciation is now lost.

This practice obtained at a very early day, for the Septuagint renders it *Kurios, Lord*. The more modern Jews in the days of the christian fathers, wrote the name in Samaritan instead of Hebrew character. The Hebrews of the present day affirm that Moses did all his miracles by virtue of this name written on his rod; that Christ stole it out of the temple, hid it in his thigh, between the flesh and the skin, and wrought all his miracles by it; and that we could do as much as they did if they could attain the perfect pronunication of this name. They flatter themselves that the Messiah will teach them this mighty secret (Robinson's Calmet.) Such was their reverence for the sacred name. All this was of course superstitious; for by whatever name we designate the Supreme Being, that name is sacred; and in taking it in vain, we as certainly sin against him as though we had the true pronunication of the word Jehovah. This name is defined by God himself to be, "I AM THAT I AM—that is, and that was, and that shall be," that self-existent Being upon which all other beings are dependent. And this *Being*, by whatever name he is called, must be had in reverence. "Hallowed be thy name," is the first petition which mortals are taught to offer to a throne of grace; and happy shall I feel if the feeble effort of this hour shall, in any measure, conduce to this end.

The highest offence against this venerable name is false swearing, calling upon the most sacred of all names to sanction one of the blackest sins. There is no particular need for me to condemn this crime. Public opinion, as well as the civil law, has long since given it its due. And the man, who is guilty of it, is no longer regarded fit for any thing better than the whipping post or the prison.

The most common offence against this law is profane swearing. By profane swearing we do not mean swearing before a magistrate upon a serious cause, when called upon to do so. In this sense it often becomes our duty to swear. "Thou shalt swear by his name," is the direction of holy writ. "As the Lord liveth," was a very common oath with the prophets of old. The blessed Savior swore "verily, verily, I say unto

you ;” and when “ conjured by the living God,” he answered, though he had refused to do so before. And the holy apostle “ takes God to record upon his soul.” By profaneswearing we mean, doing so on ordinary occasions, mingling oaths in our common conversation. This is the sin forbidden by the blessed Savior : “ But I say unto you, swear not at all : neither by heaven ; for it is God’s throne ; nor by the earth ; for it is his footstool.—Neither shalt thou swear by thy head, because thou canst not make one hair white or black.” Here the Savior more than intimates the cause of swearing : it is a disposition to be large, to do something great ; it is pride. This is that sin which Pope calls, “ the never-failing vice of fools. What nature has in worth denied, she gives in large recruits of needful pride.” This is the vice that,

——“ Where wit fails, steps in to our defence,
And fills up all the mighty void of sense.”

It is easy enough to account for the prevalence of this vice. Some weak and ignorant lad, in many cases quite old enough to know better, if more largely gifted with intelligence,—takes it in his head to be great. But it will never do to think of rising by merit; this would be entirely too tedious a way. So he concludes to show his independence by setting aside the authority of heaven, and showing to all the world that he is not afraid of God himself. Yet, poor soul ! if he could persuade himself that the weakest angel that surrounds the throne would condescend to notice him, he would be willing to hide himself in the dens and caves of the earth. Now, every creature on earth has its admirers. Even so uncouth a being as the crocodile has been worshiped by kings and courtiers. No marvel then, if these modern heroes shall find imitators among those who, in all other respects, are gentlemen. And thus it is that the land is filled with swearers. But this vice seldom remains alone. When—once the restraints of religion are thrown off, ample room is made for other sins ; and that dreadful state lamented by Hosea, too generally ensues. “ By swearing, and lying, and killing, and stealing, and committing adultery, they break

out, and blood toucheth blood," Hos. iv. 2. Such is the obvious tendency of this vice. But O, if this were all, there would be comparatively little need to warn you—to weep over your fallen and wretched condition. I have thought that the severest pangs of eternal punishment—the blackest venom of the worm that never dieth—the hottest vengeance of the Most High will be visited upon this needless sin. For almost every other sinner can offer some kind of apology. The thief can plead his necessities; the murderer can blame his passions; but what excuse can the swearer offer for thus wantonly insulting the majesty of heaven? He and all others must stand most speechless before his judge. May God give repentance before it shall be forever too late.

Again, this commandment is often violated by calling upon that sacred name in the moment of surprise, by using it carelessly in conversation, or even in our devotions. All such mention of the Lord's name is "in vain:" it means nothing; it effects nothing, but condemnation to him that so uses it. And I have often feared, brethren, that this sin is found at our door. We confess to the Lord that we are sinners, miserable sinners in his sight; but how should we feel if a friend should undertake to point out one of these our sins? We pray to be delivered from temptation; but do we show that we mean what we say by keeping out of its way? We pray the Lord to revive his work: do we use the means inseparably connected with a revival? or do we, like the fabled wagoner of old, expect Hercules to do all? I much fear, beloved, that we cannot all stand these trying tests.

All such mention of God's name serves to lessen the reverence due to his greatness, to make him "altogether such a one as ourselves," and to throw off the restraints which a due reverence would place upon us. We are told, that in many eastern countries the true personal name of the king is unknown to his subjects, lest, by coming too familiar with his name, they should lose the reverence due to his dignity. In Japan it is a punishable offence to pronounce the emperor's real name. Now this is evidently exalting a mortal too high; but it shows

us a principle: we lose our reverence for that which becomes too common. The name of God is often put for God himself; and it is impossible to render the one common, without despising the other. Hence we are taught not to use vain repetitions, even in our prayers, as the heathen do. Mat. vi. 7. All such ejaculations seem to proceed upon the supposition that God is a long way off, or that he is dull of hearing; and that his attention must be arrested by strength of voice, or by a multitude of words. I. Kings xviii. 27. When, therefore, we come before the Lord, serious be our thoughts, and few and well considered be our words; for God is in heaven, and we on earth, Eccles. v. 2. Our whole deportment should say—one after life should prove—that we have not come here as “the unthinking horse rusheth into the battle;” but as trembling children before a great and kind father. With such approaches as these we shall not only escape the fearful threat in the text, but he “rewarded openly.” But without the fear and precaution, I say unto you of a truth, we shall “get a curse, and not a blessing.”

There is yet another way in which the name of God is profaned by professing christians. For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 24. The prophet tells us how this sin is committed. “Yet, in this, your fathers have blasphemed me, in that they have committed a trespass against me, Eze. xx. 27; and again, “and when they entered unto the heathen, whither they went, they profaned my holy name, when they said unto them, these are the people of the Lord, and are gone forth out of his land,” chap. xxxvi. 20. To make a profession of religion then and thereby to take upon us the name of the Lord; and then to act unworthily of that holy name, is, in a most offensive sense, to blaspheme it. This indeed is wounding religion in the house of her friends, by the hands of her own children; and a most distressing wound it is. The Roman hero had courage to resist so long as he saw none but enemies around him; but when he saw a former friend among the number, he had only enough soul left to cry, “et tu, Brute fili,” and

thou Brutus my son, to throw a mantle over his head, and submit to his fate. It was not an enemy that caused the Psalmists deepest sorrow; but it was his "own familiar friend, which did eat at his table," that "lifted up his heel" against him. Nor is it an avowed enemy, at the present day, which causes the people of God most sorrow, which clothes the church in the deepest mourning. The scoffs of infidels, the slanders of a world "that lieth in the wicked one," the blasphemies of the wreckless, cause us to feel sorry, it is true, but we can bear all this. We expect nothing less at their hands; and are prepared for it. But to see a man reeling in the streets, to see a woman identified with the giddy dance, and to be told, "These are the people of the Lord," is more than we can bear. It touches the soul; it dries up the spirits; and there is no more strength in us. This is that which hangs the sweet harps of Zion upon the willows of Babylon—which causes hosannas to languish on our lips, and our devotions to die. This is that torpedo which benumbs the church, and paralyzes all her energies—the sting which caused the prophet to cry, "O, that my head were waters, and mine eyes a fountain of tears!"

"The Lord will not hold him guilty that taketh his name in vain." The man, who thus blasphemes the name of the Lord, is guilty of saying, "Lord, Lord," and yet not doing "the will of the Lord." He is guilty of causing many of these little ones to offend." He is guilty of all the blasphemies with which the wicked reproach the name of the Lord. He is guilty to causing that holy name to be despised. And wo to that man, to that woman, who is guilty of it! Better for them had they never been born—yea, better for them "had a millstone been hanged about their neck, and they cast into the midst of the sea."

What is worse still, this kind of blasphemy causes the blind to miss the right way, and makes sinners stumble at the word of God. The Almighty has condescended to make us his "witnesses," Isa. xliii. 9, &c.; in the great suit pending between him and Satan. Jesus Christ has constituted us "the light of the world," Mat. v. 14. It is through our union that the world is to be made to believe in Christ, Jno. xvii. 21.

This then is what God expects for us. The world expects no less. They seldom read their Bibles ; and when they do, they realize none of the practical influences of its religion. For this then, they look to us ; and they judge of it by our lives. If a strange sect, my friends, should spring up among you ; and should advance new and strange doctrines ; how would you judge of those doctrines ? Would you not judge by the lives of those who professed them ? Undoubtedly you would. If all who joined that sect became reformed from former vices, and maintained a consistent course of conduct, while connected with it, you would judge that there was something excellent in the rules by which they lived ; and vice versa. Just so of Christianity. If its professors “walk worthy of their high calling”—if every sinner would continue reformed—if every member of the church would but be all that religion is able to make him—then should we take the world as by storm—then, indeed, should “a nation be born in a day.” Now if this is not the case, at whose door does the fault lie ? Sinners must bear their burdens, but I admonish you this day, my brethren, that an awful reckoning will await us. We have in our hands a sword able to slay the wicked, a lever that can move the world ; and if we fail to use them aright—or rather, if we turn them against our cause, the day is coming when sinners will take up a wailing against us, that we have been instrumental in their damnation. Then shall children upbraid their parents, and neighbor rise up against neighbor, saying, had you but lived as you promised God and his church to do, you might have been saved both yourself and us from this torment. O, it would be bad enough to go to hell alone. But I tell you this is impossible. Whether you intend it or not, others will stumble at your example—will walk in your light—and be ruined with you. If you have no pity for your own souls, O ye careless professors, yet have mercy upon poor sinners, and lead them off from ruin.

HYMN.

BY DR. WATTS.

God is a name my soul adores
Th' almighty Three, th' eternal One :
Nature and grace, with all their powers,
Confess the Infinite unknown.

Thy voice produced the sea and spheres,
Bade the waves roar, the planets shine :
But nothing like thyself appears
Through all these spacious works of thine.

Still restless nature dies and grows,
From change to change the creatures run ;
Thy being no succession knows,
And all thy vast designs are one.

A glance of thine runs through the globe,
Rules the bright worlds and moves their frame ;
Of light thou form'st thy dazzling robe,
Thy ministers are living flame.

How shall polluted mortals dare
To sing thy glory or thy grace ?
Beneath thy feet we lie afar,
And see but shadows of thy face.

Who can behold the blazing light ?
Who can approach consuming flame ?
None but thy wisdom knows thy might,
None but thy word can speak thy name.

SERMON V.

OUR DUTY TO PARENTS.

BY THE LATE REV. S. D. BUMPASS,

Of the North Carolina Conference.

"Honor thy father and thy mother." &c.—Ex. xx. 12.

An inspired man has thought it worthy of special notice that this is "the *first* commandment with promise," i. e., with a promise expressed; for every commandment has one implied. And we may add that it is the *only* one (of the Decalogue) with promise. This promise, too, is of a blessing of all temporal good most generally and most ardently desired. Long life!—who does not desire it? who would not attain to the full measure of his days on earth? This, at least, is one respect in which the good and the bad, the young and the old, fully agree. All desire long life. Nor is there any labor too hard to be endured, any sacrifice too great to be made for the attainment of this desired blessing. For the protracting of human existence the physician studies his science, the druggist mixes his medicines, and the poor invalid will endure the most painful operations, or quaff the most nauseating draught. In short, what will not man do to secure long life? And yet it is to be feared that the promise in the text is almost universally overlooked or disbelieved. Who ever thinks of securing long life, ardently as it may be desired, by reverencing his parents? Neither the express promise of God nor the special

notice of the inspired apostle have been sufficient to persuade men that obedience to parents is the readiest means of preserving their lives. Spite of all this they will still disregard the Lord, and seek death in the error of their ways. But can it be true that this promise—the only one made in the Decalogue—the voluntary, unasked for promise of him who has the sole disposal of life and death—is of no effect? Nay, verily. Let God be true, and every man and all human experience, liars. The cloud-capped mountain may tumble to the ground, the sun and moon may fail to give their light, heaven and earth may pass away, but the promises of God will not fail. If we have not so seen it, it is only because we do not understand or fail to practice it.

1. Our first business with the text this morning is, to explain it. And since the Scriptures of truth are their own best interpreter, we will allow them to speak for themselves to-day.

“Honor thy father and thy mother.” The word which is translated “honor,” has many shades of meaning. Its primitive signification is, *to be heavy*; and hence it is applied to any thing which conveys the idea of weight: as *guilt*, Gen. xviii. 20; *abundance*, Gen. xiii. 2; *weight*, Job vi. 3, &c. Hence no word could more properly signify our duty to parents. Make them heavy; love, reverence, obey, and honor them. But more particularly, the teaching of scripture is,

(1.) “Children, obey your parents in all things,” Col. iii. 20. “My son, hear the instruction of thy father, and forsake not the law of thy mother,” Prov. i. 8. *Obedience*, then, is a duty we owe to parents. This however is to be understood with some restriction: “Children, obey your parents *in the Lord*,” Eph. vi. 1. “He that loveth father or mother more than me is not worthy of me,” Mat. x. 37. From these passages it is obvious that our duty to God takes precedence of our duty to parents; and that where the commands of parents conflict with the commandments of God it is our duty to obey the latter. In such a case, the parent has no right to command; and the sin of disobedience lies at his own door. Again, “Wives, sub-

mit yourselves to your own husbands," Col. iii. 18. "Servants, obey in all things your masters according to the flesh," Col. i. 22. "Let every soul be subject unto the higher powers," Rom. xiii. 1. From these passages it is further evident that obedience to husbands, masters, and rulers takes precedence of our duty to parents. And perhaps, too, the stern law of necessity, which knows no rules, may sometimes exempt us from duties which we cannot perform. But even here, where some other person has a right to command obedience, the advice of parents is not to be disregarded. After these exceptions our duty to obey parents is universal: "obey your parents in *all things*." Nor is there any reason why old children of thirty or forty should not obey as well as younger ones. Mr. Wesley declares that he felt the same obligation resting on him when a man to obey his parents, that he did when a boy. George Washington is another illustrious example of filial obedience. For obeying the voice of Jonadab their father, the Rechabites have perpetuated their race through all coming time, Jer. xxxv. 18, 19.

(2.) We have already remarked that the word honor sometimes means abundance, to make abound. Such is its meaning in the following passages: "Let the elders that rule well be counted worthy of double honor—honor the Lord with thy substance," &c. And this is the interpretation given to our text by the blessed Savior, Matt. xv. 4, 6. If, then, our parents should, at any time, become poor, or from any other misfortune, be unable to provide for themselves, it is the bounden duty of children to support them. The most touching incident I have ever met with was that of a little girl, in the discharge of this duty. While going around the Guilford circuit a few years ago, I passed through a wealthy and, as I thought, pious neighborhood. Here I learned that there was a poor afflicted woman, the wife of a drunkard, who, with her two little children about two or three years old, was in a state of starvation. The neighbors, according to their own profession, were very willing to relieve the woman, but were afraid to do so, lest they should thereby offend the husband, and give him a pretext

to burn their property. Believing that God was more to be feared than a drunken man, I determined to run all risk, and do my duty whatever might be the consequence. On reaching the house I found the poor woman sitting on the floor—for bed and chairs she had none—her two little ragged, half-starved children by her side, and another daughter about twelve years old, with a child in her arms, and a bucket of milk in her hand, like an angel of mercy, feeding her poor mother and her little sisters. This little girl was employed as a nurse in one of the neighbor's families, where she fared well; but remembering the obligations she owed to her mother, she begged for a bucket of milk every day; and so paid back in kind the fare of her infancy. The example of our Savior upon this subject is worthy of all imitation. With him it was not enough to be the most dutiful of children while living, but he provided for his mother after he should be taken from her. While in the most excruciating agony he bore the sins of the world, "he saw his mother and the disciple whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he unto the disciple, Behold thy mother! And from that hour that disciple took her to his own home," Jno. xix. 26, 27.

(3.) But all of this will be of little avail unless we maintain such a course of conduct as to reflect honor upon the character and memory of our parents. Without this care, notwithstanding the most rigid obedience and the most bountiful support, we may "bring down their grey hairs, in sorrow, to the grave." Hence we are told, "He that begetteth a fool doeth it to his own sorrow; and the father of a fool hath no joy.—A foolish son is a grief to his father, and bitterness to her that bare him," Prov. xviii. 21, 25. The promise made by Solomon, "Train up a child in the way he should go; and when he is old, he will not depart from it," is of so universal application that the child is always regarded the representative of the parents. If the child is clownish or wicked, the world very naturally concludes that there was something defective or wrong in his training; and more or less disgrace attaches to the parents. On the other hand, nothing can reflect more honor on parents than

to have discreet and prudent children. Hence it is that parents feel so intimately interested in the conduct of children. This, beloved, is a sense in which we, who have no parents living, can still do honor to the memory of departed sires, and inherit the blessing consequent upon it. How many have occasion to mourn, alas, too late!—their undutifulness to parents? O, how often have such thought that they would give a treasure for parents again, that they might make amends for their past errors? Although we cannot call to life the dead, we can assure you that the text affords you the opportunity so ardently desired. Maintain an honorable course of conduct, and you will reflect an honor upon your parents. And could you hand down your name to posterity as a benefactor of mankind, the name of your parents would go with it; and with it share in your honors.

The text proceeds, “that thy days may be long upon the land which the Lord thy God giveth thee,” Deuteronomy adds, “and that it may go well with thee;” both of which promises are quoted by St. Paul, Eph. vi. 3. Here is evidently a two-fold promise: long life connected with prosperity. Now, it is not expressly said that all who honor parents shall live long; but simply “that thy days may be long,” &c. as if he had said, “This is a means of preserving life. Do this, and if you fall into no other sin for which your days must be shortened, or if I do not see that you have filled up the measure of your usefulness on earth, and think it best to remove you to a happier reward, then, you shall live long, and prosper in the world. This is the obvious sense of the text; and I challenge the world to instance a case in which it has not been literally made good. Do you say that many dutiful children have come to an untimely end? I grant it. But then they committed some other sin worthy of death; they exposed themselves to unnecessary dangers, which thing, even the Savior of the world would not do; or God, having accomplished the work which he had for them to do on earth, took them to glory. They had filled up either the measure of their usefulness or folly; and who would do more? I feel fully authorized, to-day, to

offer you the prescription of this text as the very best means of preserving long life and attaining prosperity.

2. Having explained the text it only remains to urge its observance.

(1.) And it must strike every reflecting hearer that much devolves on parents. All experience teaches that children raised in a *certain way* are seldom brought to honor their parents. Indeed it is almost impossible for them to do so. Every lesson they have received in the way of parental training has taught them to disrespect the one who gave it. In order to comply with the requisitions of scripture they must rise above the circumstances thrown around them; and where their better judgment teaches them that honor is not due, they must substitute in its stead filial reverence and gratitude. But how few are there who will do this? How large the proportion of those improperly raised who are forever defaulters in this duty? Parents, who would have their children honor them, must "train them in the way they should go—in the nurture and admonition of the Lord." They must teach their children obedience and reverence in early youth. And to this there are many powerful motives.

To say nothing of the disgrace consequent upon the neglect of this duty, and the honor and satisfaction which ever crowns its observance;—to pass entirely over the gracious promise of the text, there is another single consideration which should induce every pious parent to train up his children aright: it lays a good foundation for piety. Children, who have not been taught to honor their parents, can seldom be brought to honor God. All their habits are formed to irreverence and disrespect; and you might almost as soon attempt to change the Ethiopian's skin or the leopard's spots as to change them. You may indeed bring them to fear God; and, in times of great excitement, they may be filled with ecstasies of joy; but truly to honor him is something which they have not been taught to do. Hence they endure for a season, and then fall away. The neglect of proper training is a most fruitful source of apostacy. Most cases of backsliding may be traced to this

cause. If then, dear parents, you have any regard either for the bodies or souls of your children—if any bowels of mercies—if any compassion or love, train them up aright. O, how could you bear in a dying hour, at the judgment bar, to have your children upbraid you with their damnation! If you are unwilling to meet these consequences, you must begin betimes to amend.

(2.) But children must recollect that much is required at their hands. And hence it is written, "Cursed be he that setteth light by his father or mother. And all the people shall say, amen," Deut. xxvii. 16. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it," Prov. xxx. 17. All of you whom I now address are children. You have parents either in this world or in the spirit land, all equally interested in your salvation. Some of them have given you pious trainings, and are awaiting your arrival in heaven. Others may have neglected this duty, and are dreading your approach to hell. Much as they loved you on earth, they do not wish you with them in hell to upbraid them for neglect of duty. And though you may not have been trained to honor them, it is your privilege through grace to rise above this disadvantage, and still to do them honor. Children, what will you do? I appeal to you by the tenderness, the sorrows, and the cares of her that bare you—by the authority of him that gave you being—I appeal to you by all the tender recollections of youth, by the convictions of riper years, and by authority of your Maker to honor your parents.

Finally, you must recollect that you have a Father in heaven who has a much larger claim to your service than any fathers on earth. They gave you a name, it is true; but God gave you a being. They have ministered to your comfort; God created those comforts. They indeed have watched around your sick bed; but God gave his own son to die for your salvation. If you have revered them who have chastened you for their own pleasure, how much more should you reverence God who may be emphatically said to have chastened

you for your profit. You have seen that *long* life is the reward of obedience to earthly parents; *life eternal* will be the gift of obedience to God. Amen.

HYMN.

BY REV. CHARLES WESLEY.

I and my house will serve the Lord :
But first obedient to his word
I must myself appear ;
By actions, words, and tempers, show,
That I my heavenly Master know,
And serve with heart sincere.
I must the fair example set ;
From those that on my pleasure wait
The stumbling-block remove ;
Their duty by my life explain ;
And still in all my works maintain
The dignity of love.
Easy to be entreated, mild,
Quickly appeased and reconciled,
A follower of my God,—
A saint, indeed, I long to be,
And lead my faithful family
In the celestial road.
Lord, if thou didst the wish infuse,
A vessel fitted for thy use
Into thy hands receive :
Work in me both to will and do,
And show them how believers true,
And real Christians, live.
With all-sufficient grace supply ;
And, lo ! I come to testify
The wonders of thy name,
Which saves from sin, the world, and hell,
Whose virtue every heart may feel,
And every tongue proclaim.
A sinner, saved myself from sin,
I come my family to win,
To preach their sins forgiven ;
Children, and wife, and servants, seize,
And, through the paths of pleasantness,
Conduct them all to heaven.

EDITORIAL MISCELLANY.

THE LATE REV. S. D. BUMPASS.

In this number we furnish two Sermons written by our departed brother, late a member of the North Carolina Conference. Brother Bumpass was a laborious workman in the vineyard of the Lord. His prudence and carefulness in the discharge of pastoral duty endeared him to hundreds. As a circuit-rider, stationed preacher, and Presiding Elder, he was extensively known in North Carolina and portions of Virginia. Some time before his death he commenced to employ his pen. He once said to us that there seemed to him to be a voice like that which spoke to John in Patmos, saying, "Write." He projected a volume of sermons on the Ten Commandments. He has left much manuscript behind him, but nearly all in a condition demanding considerable revisal before they would be ready for the press. His widow knowing the anxiety which he had to be useful to the church by his writings after he should have gone away, has put his papers in the hands of the Editor of this periodical. It is proposed to gather enough to make a 12 mo. volume of medium thickness. This, however, will not be done unless there should be a sufficient demand for the volume. As the loss, if any, would fall upon the estate of our widowed sister, she has been advised to this course. All our readers, therefore, who desire to add such a volume to their libraries, will please address *Mrs. Frances Bumpass, Greensboro', N. C.* Our brother also started a paper before his death, which is now edited by the Rev. James Jamieson, who is making it an interesting affair. It is styled the *Weekly Message*, and is the property of Mrs. Bumpass. It is published in Greensboro', at \$1 a year. We should be pleased to have our readers increase the subscription list of this pleasant little weekly visiter.

The sermons in this number were taken not as the best but as in some measure meeting our desire to have discourses on the relative duties, in which matter we have been disappointed, as our contributors have not felt in that mood. We are pleased, however, to be able to present such good sermons on other subjects.

LAY REPRESENTATION AGAIN.

In the February number of this journal we ventured to express our views in regard to the subject of lay representation in our Church. We did not think it wrong to do so. It is true that we are not as old as the other Editors, but we have opinions and like the freedom of expressing those opinions in proper language, and we waited until nearly all our brethren of the press had spoken. Was it wrong to express our opinion? We are not very learned, we have never *professed* to have "studied church policy" very closely. We have made some examination of the systems of other churches, read the usual list of books prescribed in this course, and thought much of how our beloved Church might extend her usefulness,—but not more perhaps than thousands of laymen and ministers in the Church. We are not a Doctor of Divinity, nor Doctor of Civil and Canon Law, and suppose that what we say at any time will only pass for the opinions of a plain and young Methodist preacher, ready to go any where and do any thing for the Church in whose pale we were reared, in which our father is still a more efficient and devoted minister than his son, of which our maternal grand-father died a minister, and of which one of our distant relatives was among the first and ablest pioneers and most revered Bishops. (Phil. iii. 8.) The Methodist blood in us should be our plea for studying the interests of the Church and the freedom of speech should be our safeguard in expressing our opinions.

In the article alluded to, we desired merely to show that *if the laymen asked* to be admitted into all our counsels, we,

"not *anxious* to have a change," are *willing* to admit them. Our reasons were given for that willingness. There, so far as we are concerned, we supposed the matter would stop. We did not expect to write another line for the press on this subject. We avoid controversy as far as possible. We know, however, that it is possible for a writer to be mistaken, as it is for a preacher. That article has been sadly misapprehended, and while we generally abstain from replying to newspaper attacks, it may be our duty to set brethren right who may have misapprehended us. We have nothing to say to those who hold the other side of the question. We are pleased to read their articles and accord to them the same privilege of expression we demand for ourselves.

When our article appeared, the editor of the Sunday School Visitor, Dr. Summers, pronounced it "a temperate advocacy" of lay representation. That is precisely what we intended it to be. We never expected to make any movement in this matter. The movement ought to originate with laymen. But whenever we are called upon to express our views of this subject we shall not hesitate to say that we are perfectly willing to have laymen sit with us in our Annual and General Conferences. Whatever odium or abuse we shall incur by this candor we shall always hope to have grace to express our principles and abide by them.

We have concluded to recall this subject to our pages simply for the purpose of correcting some misapprehensions into which our brother, Dr. McFerrin, of the Nashville and Louisville Christian Advocate, has fallen, and the statement of which in his paper does us vast injustice. We cannot reach his thousands of readers, but as some of his subscribers read the Pulpit we feel bound to set ourself right before them. The concluding sentence in our former article contains the following sincere expression: "We hope all abuse, newspaper slang, misrepresentation, wrangling, and personalities will be avoided, and the whole subject discussed in a dignified and christian manner." So far as misrepresentation is concerned, brother McFerrin has disappointed us. We have no objection to his

taking the other side of the question, and arguing it to the extent of his ability, and to his filling his columns with articles upon that subject, but why should his name or ours be mingled in the discussion? The principles involved are all that are of permanent importance; and he knows that it is impossible for even the oldest, wisest, meekest men to reply to a personal article without also being personal.

Dr. McFerrin says that he is "surprised to find any intelligent, prominent and leading Methodists at the South sympathizing with the [Philadelphia] movement and arguing in favor of the proposed measures. We do not, however, find any such among our lay brethren, nor many, so far, among our brethren in the ministry, local or traveling. If, however, any radical demonstration should be made in the South, we have no doubt it will originate with some restless and ambitious preacher, and not among the members."

We have no means of ascertaining the ground of our brother's surprise. Why should not Southern Methodists take an interest in the government of the church? why should they not examine such subjects? and if they examine, is it for a moment to be supposed that they will all agree upon such a subject? To suppose that would be to expect a unanimity which has never yet occurred, and would betray a want of knowledge of human nature which, we do not suppose, can be found in Dr. McFerrin. We, therefore, cannot conjecture the ground of his surprise. Nor do we know why "if any radical demonstration should be made in the South" our brother supposes "it will originate with some restless and ambitious preacher, and not among the laymen." Did the Philadelphia movement originate with preachers ambitious or unambitious? Certainly not. The preachers have generally opposed it, and the chief organ of the Church refused to do any thing in the way of setting the objects of the Philadelphia Convention before the people, so that we have no doubt hundreds of the Northern Methodists at this hour know nothing of it. It would be a very stupid course for any *ambitious* preacher to pursue to "originate a radical" movement, as he would know that all

power over him is in the hands of his clerical associates, and they could put him down at once. If we were ambitious, unscrupulously ambitious, we would take ground against every attempt to introduce lay representation into our Annual and General Conferences. We should do this because it is a known fact that in 1828 those who favored reform were banned and those who opposed it were rewarded. Dr. Bond became possessor in fee of the Baltimore Conference and Dictator in general to the Methodist Episcopal Church, for his opposition; and Dr. Bascom was a marked man, because he favored it. And that mark on Bascom followed him and shadowed his course to the grave. These are well-known facts. Dr. Bond was shrewd and far-seeing, and Dr. Bascom was unsuspicious and daring.

We do not see why any preacher, who favors lay representation, should be *anxious* on the subject. The object of introducing our lay brethren into all our ecclesiastical councils is to promote the glory of God by giving greater efficiency to our system of itineracy, and all our other plans of church-operation. Every man must know that unless our lay brethren are anxious, *very anxious*, to have the change made, they will not heartily co-operate. For ourself we think we should oppose the movement of the *ministry* in this matter, oppose any thing except an appeal from the laymen themselves. If *they* are not ardently desirous it would be useless for ministers to make the proposed alteration in our economy. This is as far as we have gone, and it would be wrong to try to make the impression that we go any farther.

Dr. McFerrin proceeds to say that we "set out as though Methodism, in her government, were a mere cob-web, that could be torn to atoms in a moment; and as though its blind friends are afraid—aye, think any attempt to discuss any portion of the system a heinous sin. Now, we know of no intelligent Methodist, minister or layman, who fears a rigid examination of the government of the church."

Where have we spoken of the Methodist government as though it were a cobweb? All this is rhetoric, without any founda-

tion in facts furnished by our article. We believe that the General Conference can make what alterations in our economy its wisdom may approve, under control of the restrictive rules *alone*, and that no power on earth else can do it. This does not look like regarding the government a cobweb. We believe, with Mr. Wesley, that Methodism, to maintain its original spirit must be progressive, as it must adopt every improvement suggested by Providence. But we forgive Brother McFerrin this sally of fancy, as we intend to confess to a little freak of that sort, in a few minutes. He says he "knows of no intelligent Methodist, minister or laymen, who fears a rigid examination, &c." That may be, but what of it? Does he know no Methodist minister or layman, who is exquisitely sensitive on this subject, who looks with suspicion upon any proposition to make any change in our economy? If the Dr. does not, *we* do. The Dr. may say that they are not "intelligent." He may think so: we cannot determine that, but they are old and young Methodist ministers and laymen.

The Dr. thinks that thousands of his readers will be astonished at our paragraph commencing, "If we may apply the figure to Methodism, &c." (Pulpit, p. 56.) So they will, reading it away from its connections, with the prefatory remarks of the Editor, and the interpretation which he puts upon it. Any thing can thus be made ridiculous. He leads his readers, we hope unintentionally, to believe that we represent John Wesley as a betrayer of the interests of his country, if that is the American sense of Tory, and as a tyrant, if that is the American sense of autocrat. Is this just? Or have we mistaken our brother? We give his paragraph entire.

"Let an enemy of Methodism construe these words, attaching the odiousness of the epithets usual among Americans, and see how they read. "John Wesley, a violent Tory, became an autocrat, seized the reins of government," though "he did not make government a special study," and ruled "sooty colliers, servants, and the uncultivated" Englishmen. Such a government "might hardly be fit for a church among whose laymen are presidents and professors of colleges," etc."

Precisely ! “Let an *enemy* of Methodism construe these words.” Is Dr. McFerrin an enemy of Methodism, or is any reader of the Southern Methodist Pulpit ? We presume not. Why then put *this* interpretation upon these quoted passages ? That Mr. Wesley was a Tory, in an *English* sense, is just as much a fact as that he was an Englishman. His father was a violent Tory in the *English* sense. If we had added that qualification in our original article we should have feared an insult to the intelligence of our readers. Every man who has sense enough to understand any thing connected with the discussion knows that Mr. Wesley could not be a Tory in the American sense, as he was no American and was not in America during our contests with the mother country. We were not writing for children but for men, and therefore did not stop to give a dictionary meaning of words. An “autocrat” is a person invested with absolute, independent power, by which he is rendered unaccountable for his actions, if we must quote the Lexicons. Mr. Wesley was that. Who blamed him ? Certainly not the Editor of the Southern Methodist Pulpit. If we were an English clergyman we should probably be a Tory, that is, we should belong to the party strenuously upholding kingly prerogative and the established Church ; and if as great and good as Jno. Wesley, under similar circumstances, we should most probably do precisely as he did. Where is there a passage in what we have written or spoken *blaming* Wesley, or seeking to detract aught from his high and glorious name ? Has Bro. McFerrin attempted to prove that Mr. Wesley was not a Tory and an autocrat ? Not in the least. Why did he not simply say that Bro. Deems used the word “Tory” in the English political sense, if he thought any of his readers might probably misapprehend our meaning. He either knew that we used it in that sense, or he did not. If he was *not* aware of the *fact* that in politics John Wesley was an English “Tory” and that we used the word as simply expressive of his strong political preferences, what propriety is there in his writing the following sentence ? “Any one well informed would know, that any man who would thus write, had never made John Wesley his study,

nor had written truly." Why not disprove the statements instead of saying that they are untrue? But if Bro. McFerrin *knew* that we used the word in the manner indicated, how are we to account for the great injustice he does us in representing to his readers that we employed it in the American sense?

Let our readers reflect for a moment that the following language is used by one Methodist minister in regard to another. "But as it is, writing to Americans, and applying the offensive epithets employed, without qualification, brother Deems has done Mr. Wesley gross injustice, defamed the founder of Methodism, and has offended the Methodists both in Europe and America. Yea, more—it is a gross misrepresentation of Mr. Wesley, and a stain upon the escutcheon of Methodism."

How can an intelligent man read our article and write such a sentence? We used the word *autocrat*, for instance, "*without qualification!*" Indeed! On p. 66, *before* the application of the epithet to Mr. Wesley, we say, "For our own part we are perfectly free to express the opinion that the best government is an autocracy, *when society is in its infancy and when the autocrat is by a great odds superior to his subjects in wisdom and virtue and power of will.*" In the very next paragraph we say of Mr. Wesley that *he* was "a strong man," and that "*he was before his times,*" of course in wisdom or virtue or both,—both we believe. But, simply put together what we had written, and every logical mind, not filled with prejudice, would pronounce at once that the writer of the article in the Pulpit believed that Mr. Wesley adopted the best form of government for his *infant societies*. And yet we are a defamer of the founder of Methodism, an offender of Methodists in Europe and America, a gross misrepresenter of Mr. Wesley, a stainer of the escutcheon of Methodism!!! Why did not Bro. McFerrin rather say that we spoke of John Wesley as a man "*ever to be venerated?*" We might have said nothing to the article of Bro. McFerrin but for this sentence. It became, however, a question of duty whether we should allow such an allegation to lie against us, charging us with doing what we would regard as one of the

most heinous offences against the truth of history and against the generation of God's children! We would rather lose this right arm whereby the bread our children eat is won, than *intentionally* to do as Dr. McFerrin has so cruelly and gratuitously charged upon us. What have we done to Dr. McFerrin to induce him thus to wound our feelings by this stab upon our reputation? Or did he read our article carelessly and write carelessly? If so, is it proper thus to sport with feeling and reputation. Wherever Dr. McFerrin's article is read and believed, our reputation as an honest, intelligent, and faithful minister of Jesus, is gone. If our boys, when we are dead, in turning over old files of newspapers, should come upon the paragraphs he has written, and believe them correct, they would have cause to despise their father in his grave. Is this a small matter? We return upon Dr. McFerrin his own solemn hint: "*we* would respectfully hint that *he* is on a subject too grave, and involving too many interests, to be thus hastily thrown to the world. *We* hope *he* will take back some of *his* offensive statements." To be charged with defaming the holy dead is an "offensive statement." We have never done so. We never dreamed of doing so. Bro. McFerrin has put upon our words a meaning which we never thought of, in the connection in which they are used, and thus misrepresented us and done us gross injustice. We have misapprehended Bro. McFerrin's whole character if, upon this statement, he will not rectify this matter before his readers.

There is only one expression in our article which, upon reflection, we should strike out as being useless and therefore improper. We spoke of Mr. Wesley as "*seizing* the reins of government." This is the mere rhetoric which we set off against Dr. McFerrin's "cob-web" sentence. The fact is there were no reins to seize. As a sect gathered round Mr. Wesley he made provision for their management as Providence opened a way. He was an autocrat, a good strong autocrat, doing God and the people service by governing his infant societies, which we repeat he did "most ably." Mr. Wesley was just the great good man to govern those societies. But

he certainly did not make *church* government his study as he never desired his societies to become church. He steadfastly resisted any disposition upon their part to become so. His whole study was how to manage societies within the pale of the Church of England. We frankly take back the expression of "*seizing* the reins of government." In all else written in our article we steadfastly believe. Now, if Bro. McFerrin will kindly take his pen, and in the paragraph at the bottom of p. 56 (of the Pulpit,) make the amendments so that the sentence shall read "John Wesley did not make *church* government a special study, but being a strong man and a violent *English Tory in politics*, and finding a sect gathering around him to be governed, *assumed the "control" of them, was a wise and good autocrat*, and through his helpers he governed most ably,"—and will then publish in the Advocate the whole article without note or comment of *his own*,* he may place our humble name at the bottom of it, and until convinced that we are mistaken, we shall be willing to stand by the paragraphs all and singular. The words in italics show what changes we have made in the sentence.

The Dr. apologizes for us on account of the statement we made that "our views were expressed with rapidity." Those who write for the periodical press know how frequently there is an unexpected call for copy. The article in question we began when we supposed we should have time to finish it satisfactorily, but a man who is having his work done at a press not his own, must accommodate himself to its arrangements. We spoke of rapid writing to apologize for blunders in expressions, (not for sentiments and views on lay representation,) occasioned by a sudden call for copy, which had to be furnished at a certain hour, or delay the Pulpit another week.

While our hand is in and to finish this matter, we reply to the other paragraphs of Dr. McFerrin. He says: "But after

* He may, however, put a note to the bottom saying that to be a Tory in England is nothing more than to be a Whig or Democrat in the U. S.; and that the word "control" is adopted upon Dr. McFerrin's suggestion, in his 18th March article.

all this flourish of trumpets, brother Deems gravely informs us that "he is not anxious for a change." Yet he is interested for the rights of the people. But what rights? Having demolished Mr. Wesley, and shown the wonderful defects in our government, he specifies wherein he would like to see a change."

What stuff this is! Where have we ever said any thing about the "*rights of the people*." We would like to see a lay delegation in our church, *if the laymen are anxious*, only for the advancement of the church. Is not this the spirit of our article? Have we, in any reason assigned for the change, intimated that the "rights of the people" were infringed? Not in the most remote manner conceivable. Bro. McFerrin must have been writing an answer to some one else, and the paragraphs mixed! *We* demolished Mr. Wesley!! *We* have shown the wonderful defects in our government, when we simply expressed a willingness to have another element of usefulness added! What random talk this is!

He then quotes our paragraph beginning "Crowded as we are for space, &c." which we have not space to quote but ought to be read in this connection, and subjoins the following:

Why, does not Professor Deems know that these *temporalities* are already under the supervision and control mainly of laymen? Who are the trustees of our colleges? Mostly laymen. Who are the trustees of our church property? Laymen. Who are the stewards of our circuits? Laymen.—Who constitute our parent missionary board? Mostly laymen. Who control the missionary operations in our circuits and stations? Laymen. And yet brother Deems wakes up to the rights of laymen of our church, and wished to give them the right of helping in the "financial matters" of the church!

And then the following:

Spiritual interests indeed! We thought the Discipline already guaranteed to laymen the control of many spiritual interests of the church;—the trial of members, the recommendation of persons to the office of the ministry, the licensing of proper persons to preach, renewing licenses, recommendations to the annual conference for admission into the travelling connection, and for the ordination of local preachers to the offices of deacon and elder in the church of God. But brother

Deems, instead of increasing their rights and responsibilities, would seem by his doctrine to strip them of all this, and reduce them to mere financial agents.

Now the paragraph which the Dr. quotes expressly tells that *in addition* to *all* they now do, we are willing to have our lay brethren help us in our *Annual* and *General* Conferences. We put it to Bro. McFerrin's conscience whether his paragraphs are not a wholesale misrepresentation of our article. Intelligent laymen will understand us: we do not fear that. They would not deem themselves "*stripped*" of any thing by being made members of Annual and General, as they now are of Quarterly Conferences. The Dr. asks us whether we do not know that "*these* temporalities are already under the supervision and control mainly of laymen." No, we do not know it; and Dr. McFerrin knows that *they are not*. "*These temporalities*" refers to questions arising in *Annual* and *General* Conferences, for the whole discussion is turning upon the question of committing laymen into *those* councils of the Church, and upon nothing else. It is adroitly using a sophism to state the matter as he does. And it has nothing to do with the question to ask us, who are the trustees of our Colleges? &c. &c. But we will answer his questions to the best of our ability. (1) The Trustees of our Colleges are frequently laymen, but who project the colleges, who raise the funds, and *do all the hardest work*? Ministers, in every college with which we have the least acquaintance. There is not a Methodist College in existence that we know, which does not owe its origin and sustenance almost wholly to the ministers. (2.) "Who are the Trustees of our Church property? Laymen." But if ministers did not labor to secure it, our church property would go to the winds. We could produce a certain case in our own vicinity, where a judicial decision required specific and immediate attention to church property in the Methodist Church throughout North Carolina, and yet our ministers could scarcely excite our laymen to take the necessary though simple steps in the matter. (3.) "Who are the stewards on our circuits? Laymen." If there is a single station or cir-

cuit in our church, on which the ministers would be supported if he did not exert *himself* actively, we have never lived within its bounds. Wherever we have lived it requires the greatest skill and energy upon the part of the preacher to induce the stewards to obtain the disciplinary allowance. (4.) "Who constitute our parent missionary board? Mostly laymen." To this we have nothing to say. (5.) "Who control the missionary operations of our circuits and stations? Laymen." We never knew a missionary collection proposed by a layman. The preachers have always done this business. Since Bro. McFerrin's article appeared we have received a letter from a minister of very high standing describing the state of things in portions of a Conference not a thousand miles from the very office in which Bro. McFerrin writes, showing how the fact that the Presiding Elders of the Conference alone having control of the fund for Domestic Missions, has seriously embarrassed missionary operations in that section. The author of the letter is not an Editor, but has as much the confidence of the church for intelligence as Bro. McFerrin. The distinguished writer of the letter adds "some of our people are restless and some of our preachers express great dissatisfaction. * * Our people are not *near* enough to us, &c. &c." This is the reason why our laymen do not operate as well as those in other Churches. They are not near enough to us. They are as intelligent, wealthy, and pious perhaps as others; but our system is not calculated to excite them to a proper activity. We have been solicited to draw up resolutions, and plans of movement, &c. for laymen to move this matter, but have steadfastly refused. We know that many of our preachers and people desire a change, but we doubt whether the whole body of laity is sufficiently interested in the matter yet, and until they move energetically we think ministers need not make themselves anxious. Those laymen who are disposed to take the side in favor of the change see what assaults are made upon ministers who utter "a-temperate advocacy of lay delegation," and this perhaps keeps hundreds quiet.

We again express the regret that this attack of our brother

of Nashville has called us again to the discussion of this subject. If we have said a word which our defence did not demand, and that word is calculated to wound Bro. McFerrin, we shall be truly sorry, and shall be ready to make all Christian and gentlemanly apologies: but let him remember that this article was called out by a misrepresentation of our views on a matter of great importance and by a charge made in a public print to meet thousands of eyes, which charge if true is ruin to our reputation. We forgive Bro. McFerrin, whether he wishes it or not. We have never given him cause to treat us thus rudely. In regard to the question at issue we have no doubt that *if he shall be living twenty years hence he will sit down in his Conference beside Lay Delegates*. The people will demand it and the majority of the preachers will grant it. In any event Heaven prosper Methodism, and Heaven bless Dr. McFerrin.

SUMMARY OF SOUTHERN ITEMS.

The Rev. W. W. Bennett, of the Virginia Conference, has been compelled to retire from the chaplaincy of the University of Virginia, on account of ill-health.

Prof. Hardy has been elected to the chair of Mathematics in Emory College, Ga., but a writer in the Memphis Christian Advocate says that he will not leave his present position in La Grange College, Ala.

Bascom Female College, Granada, Miss., is said to be in a very flourishing condition.

The Rev. John Mathews, pastor of Andrew Chapel in Nashville, Tenn., has responded to Bp. Paine's call and is on his way to California as a missionary. At a preacher's meeting held in Nashville, resolutions were passed speaking of Brother Mathews in cordial terms of commendation.

The Missionary Society of our Church has requested Bp. Soule to pay an Episcopal visit to California, if practicable.

An Engraving of the Southern Methodist Bishops, made by

Mr. C. J. Hedenberg, Philadelphia, is announced. We have not yet received a copy.

The Rev. B. H. Russell, of the St. Louis Conference, has added himself to the number of missionaries to California, under the appointment of Bp. Paine.

We have received several numbers of the *Christian Observer*, published in San Francisco, Cal., by Rev. Dr. Boring. They are as beautifully printed as the papers in the older States.

The Northern Methodists in California have already begun their annoying attacks upon our Southern brethren. We regret this, but it is what we must expect while man is so sinful.

The *New Orleans Advocate* says:—"Rev. J. Boyle, D.D., of St. Louis Conference, arrived during the week, and is spending a few days in this city. The Doctor's health is much improved by his travel southward. He indulges the expectation of soon returning to his charge, Fourth St. Church, in St. Louis, in sound condition. Long may he be spared to Zion."

From the *Christian Observer*, Feb. 11, we clip the following information:

"The steamer *Oregon* arrived on Wednesday, between 10 and 11 o'clock, A. M., having 439 passengers, among whom were 38 women and 28 children, and four missionaries. Three of the missionaries, A. M. Bailey, Morris Evans and Jas. M. Fulton, are from the Methodist Episcopal Church, South, and one, the Rev. G. S. Phillips, of the Church, North. The former are stationed as follows: A. M. Bailey, Stockton; Morris Evans, San Francisco; and Jas. M. Fulton, Grass Valley. We understand that the Rev. G. S. Phillips will be stationed in this city. Some eight or ten more missionaries of the Church, South, are en route for this country, and will arrive in the course of a few days."

The Rev. Dr. Collins is to leave Emory and Henry College to take charge of Dickinson College, Carlisle, Pa., vacated by the resignation of Dr. Peek. Dr. Collins is really an able man, and will, we doubt not, fill the Presidential Chair of Dickinson nobly. We regret to lose him.

A revival of religion is reported at Randolph Macon College.

The Rev. James P. Owen departed this life on the Sussex Circuit, Va., on the 25th of March. He was a good and useful man.


The *St. Louis Advocate* says, "the Rev. F. L. B. Shaver has

reached this city on his return from the South, whither he had gone to advance the interests of the college at Lexington, (Mo.,) with which he is connected. He reports favorably as to the success of his mission—and may be expected soon to resume his place in the college."

The Holston Christian Advocate says that a meeting of the members of the different churches at Abingdon, Va., was held in the Presbyterian M. H., on Sabbath evening 14th inst., a Farewell Meeting, with Bro. Cunningham,—about leaving for the field of his mission in China. The meeting was addressed by Rev. W. G. E. Cunningham, Missionary, Rev. J. McChain, and others."

The life of the late Rev. J. W. Childs, of the Va. Conference, from the pen of the Rev. John E. Edwards, is announced as being in press. We shall look for it with interest.

The Rev. Jno. Bayly, of the Virginia Conference, has published a series of articles in the Richmond Christian Advocate in reply to Rev. G. W. Langhorne. In style and matter they are among the very best things published in the Advocate in the last ten years. The reasoning appears to us to be conclusive. Bro. Bayly is a calm thinker and a fine writer. He would do service to the church by collecting his "Miscellanies" into a volume.

 Several Literary Notices designed for this number are necessarily postponed for want of space.

Receipts from March 16th to April 22nd.

The following have paid for 3d vol: Rev. Wm. Spillman, B. N. Ingram,

Paid for 4th vol: Jas. M Whedbee, J J Jacocks (please return the three back Nos.) Rev. W J Brown, Mrs. E M Thompson, B Irby, J C Roberson, B N Ingram, R E Britain, Rev. E Robinson, S R Boykin, Miss S F Bowen.

Paid for 5th vol: Rev. B Clegg, Jas. M Whedbee, Rev. J S Todd, Charles Brown, Jas. H. Southall, Jno. Fitzgerald, The Bro. who sent your money, requested us to send him a copy of the Bible Expositor to Nottoway, C. H. Va., but did not give us his name. Who was he? Thos. W Dorman, Rev. A Clark, C P Wilson, R R Roberts, H J Green, Rev. J W Brown, Rev. Jas. Jones, Col. J Trotter, Rev. Jno. G Claiborne, Col. A C Butts, Jno. H Lewis, Mrs. M A Thomas, F G Philips, E P Farrington, S D Peeler, Mrs. L L Thomas, Rev. N H D Wilson, Rev. P Anderson, Jno. Perry, sen., F Lilly, Mrs. H Parks, Mrs. P De Yampart, Wm. M Currie, Rev. R N Price, J C Roberson, S S Perkins, L F Brantly, Mrs. Elenor Felts, Rev. J W Ellis, J M Tapp, Rev. E M Stoope, Geo. H Kelly, A Hall, Wm. Bell, S M Moore, Samuel Gillespie, Rev. D H Root, Rev. R Minshall, J P Laurence, Rev. E R Strickland, C J Brown, Rev. S Ferebee, Capt. L Walker, Rev. E M Pearce, Wm. Lipscomb, Rev. J F Brannin, Miss S F Bowen, Dr. Jno. F Taylor.

Paid for 6th vol: Jas. M Whedbee, Rev. W C Lewis, Geo. H Kelly, Miss S T Bowen.

Paid for 7th vol: Geo. H Kelly,

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THE SOUTHERN METHODIST PULPIT.

EDITED BY

CHARLES F. DEEMS,

PRESIDENT OF GREENSBOROUGH FEMALE COLLEGE.

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EDITORIAL MISCELLANY:

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SERMON VI.

THE DIVINE PROPERTY IN MAN, AND ITS CONSEQUENCES.

Commencement Sermon Delivered before the Tuskegee Female Institute, Alabama, July 13th, 1851.

BY REV. T. B. RUSSELL, M. A.,

President of Oak Bowery Female College.

“And ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.
I. Cor. vi. 18–20.

The ignorance and helplessness of man, unassisted by the light of revelation, inspire him with a deep and painfully anxious curiosity, on many questions relating both to himself and to the surrounding universe. His origin, nature and destiny, as well as of the external world, and his true relation to the latter, are subjects for his all-pervading, ever-abiding, profound, and even fearful interest and attention. Whence is man? What is he? Whither does he tend? And, whence, what, and for what purpose, are “this brave overhanging firmament,” and this vast and grand frame of nature?—are questions of awful and infinite import. Aside from the great source of divine information, they have ever been, and must ever remain unanswered. Both the reason and the imagination are signally insufficient for their solution. The unaided natural

reason has had ample opportunity for the exercise of its acumen upon them, and for their investigation ; but alas, its finest framed theories, its most finished and subtle disquisitions have proved to be but the inane and chimerical tissues of a conjectural, barren, and heartless speculation. And, how could the imagination be more successful ? Beyond her farthest range. lie the recesses that contain the priceless responses to these overwhelming queries. From man's unaided and groping understanding, have resulted all those cold and unsatisfactory systems of the philosophers ; which, like the beautiful and gorgeous pictures of the desert mirage, present to the view of the weary traveller, the solid walls and cloud-capped battlements of well built cities, or the lovely and refreshing gardens and flowing fountains of actual cultivation ; but which, on his near approach, mock his eagerness and his thirst, and "vanish as the baseless fabric of a vision." From the caverns of the imagination, the ten thousand shapes, whether of hideous or of attractive proportions and colors, have come forth to fill the temples of superstition, and to delight the wild cravings of a distorted religious hallucination, in civilized, as well as in barbarous and savage heathendom.

But, we bless God that, to us at least "the darkness is past and the true light now shineth." The sun of righteousness has arisen. The elements of natural reason's fabrications have been melted by his fervent heat ; and we are now taught a *divine* reason for our faith. The delusive and distinctive phantoms have been dispersed by his beams, and every high imagination has been brought low.

Still, under the glorious light of the gospel, even as we possess it, we are ever in danger from the perverse and mistaken application and action of these two principles of our nature. We are ever prone to trust to the former for original and self-sustained deductions and plans :—and upon the other we are wont to rely for the gilded finery, and the intoxicating draught of a tasteful and lettered enthusiasm, as the constituents of our enjoyment, or the stimulants of effort, regardless of the simple and grand attractions of everliving truth. Against

both these errors we should guard with ceaseless vigilance. Of ourselves we know nothing with absolute certainty. Natural reason can only furnish confirmation of the great revealed data afforded by the gospel; and imagination will only find its healthful and legitimate exercise when it soars within the limits of those vast truths of revelation, that are themselves stranger than fiction.

The momentous interrogatories intimated in the outset have been graciously solved by the divine utterance. The gospel of the Son of God, has cleared up the gloom and the anxiety in which they were involved. God, from beyond the boundless drapery of eternity's curtain, has spoken. The tremendous voices of Mount Sinai, in their far-off roll, have melted into the sweet echoes and "still, small" notes of mount Sion. Man need no longer resort to the vain vagaries of the ancient or modern philosophers to account for the origin, and other relations of himself and the universe. He need believe neither the eternity nor the self-creation of matter; nor the doctrine of the monad, dyad and tryad; nor, of the triangle, circle, and square; nor, of earth, air, fire, and water; nor, the medley of God, idea, and matter; nor, the theory of explosions; nor, of the world and other orbs being comet-struck sparks; nor, the Chinese story of Bistnoo; nor, the angel and partial-God scheme of Congo. He need not,

"As the poor Indian, with untutored mind,
See the cloud a God, or hear him as the wind."

No—none of all these. But he may come to the new Jerusalem, the city of our solemnities, and to the spiritual temple of the Most High,—and behold the light of his transcendent glory in the face of his Son Jesus Christ. In this light man may see light. By this, at innumerable points, he may gaze upon the blazing imprintings that display all the truths properly and necessarily relating to him and to his present and eternal happiness and elevation.

There are some passages of the Holy Scriptures which seem to sum up and concentrate the whole pith and truth of the

gospel ; which appear to embody, when properly apprehended and expounded, all that is needful for our life, health, honor, salvation and felicity. The one selected for the ministry of this occasion, may justly be esteemed a text of this high and attractive comprehension. It contains 1st. A proposition which gives the true account of us, and of our relations to Deity,—namely, “and ye are not your own :” 2dly. The reason or foundation of this—“For ye are bought with a price ;” and, 3dly and lastly, the conclusion and consequence deducible from these, that “therefore ” we are to “glory God in our body and in our spirit which are God’s.”

Besides the positive declaration contained in the first division of the text, it conveys an implied truth well worthy of our brief though attentive consideration. The truth referred to is that of the existence of God. This is implied in the first proposition ; for it asserts that something is owned, and where something is owned there must be an owner. This owner in the last clause of the conclusion of the passage is designated to be God. In the first clause : “And ye are not your own.” In the last, “therefore glorify God in your body and in your spirit which are *God’s*.”

This principle, the existence of Deity is the primordial idea, the first, great and starting point of true religion. It is doubtless, as believed by the best theological investigators, purely a revealed truth. The human mind, with its depraved powers, was and is totally incapable of its discovery. And indeed, abstractly we must suppose that the human intelligence in its un-lapsed and primeval state, was powerless to attain it either by any force of innate and original suggestion ; or, by any course of rational deduction. It is necessary to suppose that it must have been possessed originally, by communication—that man waked into existence with the revealed impression of it stamped upon its intelligent, sentient and sentimental faculties.

At the present time, this great truth is possessed by mankind either by the light of the direct, superior and extraordinary revelation of the Holy Scriptures, as amongst Christian nations ; or those who have been blest with these living oracles,

— or else, as amongst savage, barbarous and heathen races, his idea however confused, perverted or beclouded, must be attributed to the agency of traditional revelation. But, notwithstanding that man, either by his primitively pure or subsequently corrupted powers of ratiocination, could not discover his truth; when once communicated, there are many, very many convincing views and trains of reflection, which his reason is capable of pursuing, for its irresistible confirmation. The line of logical thought upon this subject developed by the great Scottish theologian, Dr. Chalmers, is one of the most forcible. It is in the style of the “*reductio ad absurdum*.” Substantially he observes, to what a height and pitch of intelligence and information must that man have arrived who can say that he knows, there is no God? Unless he has been in all places at the same time, unless he has pervaded all things—and the universal frame—how can he know but there may be somewhere and somehow a God? In a word, unless he knows all things—unless he be reduced to the miserable and blasphemous absurdity of asserting or implying himself to be God—the atheist or *anti-theist* cannot know there is no God. For in order that his doctrine may be true, as absurd as it is, he must be God, in order to know his non-existence. Truly hath the wise man declared, “the fool hath said in his heart there is no God.”

The difficulties in the way of the unsubdued natural reason’s entertaining the doctrine of the divine existence,—and indeed, of the other great truths of revelation,—are the mysteries and incomprehensibilities that attend it. This objection might be sufficiently answered by the three following suggestions. 1st. That the understanding can only apprehend, at all events, the existence of facts and their secondary relations, as they form the subjects and objects of thought—and therefore, the ultimate nature, or the manner and relations of any fact or truth, is not an element or condition of logical belief; nor, a sufficient ground for logical and scientific unbelief, or even doubt. 2d. That if we could understand the essential nature of Deity and his mode of existence, he would not be an object of adoration

and worship to us—he would not be to us properly a God. So that the doctrine of blind chance directly in opposition to the truth under consideration, as has been shown, is infinitely absurd—and that, it is equally absurd, either to suppose the eternal existence of all things less than Deity, whether in substance or form;—or that vitality in living and organized beings, and existence and other manifestations in inanimate entities can be the result of organization merely, or be produced solely by the action of regular and harmonious laws.

Besides these there is another confirmative course of thought. It is this. Either, we must suppose one final, absolute, self-existent, independent, all-powerful and all-wise Great First Cause, which is God, and the Divine Being of the Bible; or we are reduced to the alternative of imagining an endless, eternal and retrospective chain of causes, each cause being the effect of a precedent cause, and rising at every step of the series in wisdom, power and knowledge superior to every subsequent grade. Who does not see that the latter scheme,—and there is no other possessing the shadow of intelligence,—who does not see that this scheme is clogged with ten thousand times greater mysteries and incomprehensibilities, than those which attend the former supposition? That supposition only therefore is rational, and commends itself to the understanding and to the affections as worthy of all acceptance—that there is a God, and that “he is the rewarder of them who diligently seek him.”

These reflections legitimately incidental to the text may not be deemed impertinent, when we are reminded that, even in the present enlightened day, in one of the christian and civilized nations of Europe, a theory has been lately originated, we shall not say of belief—but of stupendous credulity, denominated Positivism, which proposes to possess a regular organization of temples, ritual and priesthood, but which, foolishly and impiously enough, as has been powerfully observed*, “admits neither God to be worshipped, nor soul of man for a worshipper.”

* Rev. Dr. Wightman in Southern Christian Advocate.

It is well therefore to refer often and distinctively to the great first principles of our holy religion—that our pure minds, and particularly those of the young, may be stirred up by way of remembrance, and that we may be the more effectually guarded against the influence and contamination of the thousand protean shapes of infidelity and atheism.

The second great teaching positively and expressly announced in the first division of the text is that of our true relation to the Deity. To consider the nature of this relation and the extent of its application, will now employ our attention. The relation advanced is that of God's property in us. "We are not our own,—we are God's." As respects the nature of this property we may observe, that it is absolute, boundless, infinitely forcible and sacred. The force and sanctity of this relation may be well illustrated by an analogical and comparative reference to the ideas appertaining to the same relation amongst men, in sublunary things. With men the occupancy and possession of a subject of property may sometimes be disjoined from the general right, without however operating legitimately the destruction of that right. With respect to God, not only must his abstract, general and essential right of property in us always inure; but, there is also a certain abstract, absolute, general and essential appropriation, occupancy, possession and use commensurate with the general right, and specific and incidental to it, which must exist with it immediately and co-extensively to all eternity. There is, however, one species of occupancy and possession incidental to the general right,—a species too of infinite and supreme importance and consequence to man which, upon certain conditions, may fail to be exercised. Man's moral condition may be such as to deprive, or rather to repel—to eject the Deity from his *gracious* occupancy, possession and fruition. And this is so, because God has determined it to be the mode—the law of his operation, action and government with respect to man. The great essential right however must still exist, and the commensurate existence of an essential and abstract state of corresponding possession must also be maintained.

There is no right amongst men more sacred and binding, or guarded with more care than that of property. It is set down in the codes of municipal law, as one of man's absolute and inalienable rights. But if this be the strength and authority of this relation amongst finite creatures,—if such as between man and man, be the force and dignity of man's exclusive control, use and enjoyment of those things in which he has a property, what must we conceive to be the power and sovereignty of that property which God is said to have in us?

As respects the application of this right, we may succinctly remark that it extends to all the powers of our natures, capable of being employed in his service; whether of a bodily, moral, or intellectual kind; and as regards its subjects, it extends to every member of our race. None are exempt—of all nations, ages, conditions and sexes. No man is his own.—No woman is her own. All are the Lord's. Incidentally, and by inferential and proper association, we may observe, that this relation of the divine property subsists not only between God and man, but between the Deity and the whole of the rest of the universe. How easy and irresistible is the inference that, if God owns man, the highest and noblest creature in this lower system of creation, much more it is evident that he must be the owner of all things else of an inferior nature. "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." "The sea is his; and the strength of the hills"—which is the vast treasure of the precious mines, or whatever fertility the earth may bear—"is his also."

Practically we observe, how important is it that this great truth of God's ownership in us and in all things should be deeply and indelibly impressed upon our minds and hearts. How contrary and distasteful to it are the language and conduct and feeling of the world! even Christians who ought to know better, and who ought to act more nobly and consistently, too often bring a reproach upon the teachings and truth of the gospel, by a deportment which indicates a total disregard of this principle. Natural, carnal, and unspiritual men say "we are our own; therefore, will we live as we list.—Our

tongues are our own ; consequently, we shall utter what slanders we please : we will speak even against the heavens—our persons are ours ; therefore will we defile and pollute them—our goods, lands, servants and equipage, and all of this world which we command, belong to us only ; therefore will we use this world as abusing it. Our intellects we claim exclusively, therefore will we worship and appropriate them to the purposes of our vanity and ambition.” All beauty, riches, art, science, taste,—all things bright, fair, lovely and immense,—the social and natural affections and relations,—upon them all the brazen seals of a subtle, refined, and sensuous selfishness have been stamped. “ Our might and our power,” they exclaim, “ have gotten us the victory.” Oh fatal error ! Alas, impious and destructive delusion ! And how senseless and regardless of those great, immutable, irresistible and inalienable grounds of title possessed by the Almighty, and suggested to us by the second division of our subject—“ For ye are bought with a price.”

Amongst men there are various modes of acquiring property denominated titles to it. *Perhaps* upon strict analysis, the various kinds of title to property may be summed up in this general description : in every case the individual right of property to any of the elements of the universe, of whatever kind, arises from some act or effort of labor on the part of the individual, exerted directly or remotely on unappropriated and unowned substance, and conferring upon it value and appropriation, what is called the general or common right of mankind to the universe is nothing more than the right which God has bestowed upon every one, to make that his own which as yet belongs to nobody. The condition of its belonging to no one is indispensable. And it is *made* one's own, using the term *make* in the subordinate and inferior sense of effecting a valuable change in the subject of property, and not in the signification of an original creation. In this sense man *can make, can create* nothing. The substance and the materials of all his property must be already in existence. In order to make them his own, he only performs upon them changes in their

aggregate or intimate forms and relations. Still the efforts thus exhibited by man towards these elements constitute the foundation of his title to them. The principle of the labor of man somehow exerted is the basis of property, at least to those things which are acquired. If children acquire property by inheritance, it was necessarily obtained at first by the labor of their parents or ancestors who, in this, were their representatives. If by gift or grant—the element of something done as a condition, or a consideration of constructive labor, is necessarily implied. If a specific pecuniary price or an amount of money is given;—the money is but the representation of so much labor exerted in some way and originating value or worth. If any other remuneration besides money is advanced, any other species of capital, labor was necessary to accumulate and to render it valuable. A distinction has been attempted to be drawn between appropriation and production as conditions or titles to property, so as to exclude from appropriation the idea of labor, and to confine the latter to production alone. As for example, should an Indian pick a shell upon the beach and use it as his, this would be appropriation simply; but should he with great care hollow out and fashion a rude spoon from a piece of wood, this would be production. This distinction, it will probably be observed, is abstractly rather fanciful than true. The difference is only in the different degrees of effort or labor exhibited.

Besides the first acts which are requisite to constitute a thing our own—an after care and oversight, and a continuation of certain appropriating and property making acts are necessary to continue the right of property. Should I, out of the various suitable materials, construct a clock, and afterwards throw it away upon the high road or in the forest; all would concede that, by that act, I had divested myself of the right of property. Acts of preservation then are needful to continue a property and to constitute one species of its title.

Let us then use the term price as employed in our text, in the general and comprehensive signification of a consideration advanced for a thing—whether that consideration be in origin-

al acts of appropriation and production, or of preservation, or in the payment of articles in kind or in money: and let us apply these descriptions of the conditions of ownership to that great title of property in us, in all mankind which is attributable to the Deity. It will then appear without any violent straining of the term designated that, we are the property of God, by the three several and distinct titles of *the price of creation*, *the price of preservation*,—but more than all, and what is especially pointed at in the clause,—by the great *price of the atonement* and redemption of our race by the Lord Jesus Christ.

Let us here observe with respect to the first species of title that, if those superficial exhibitions of man's labor, by which he acquires property, can constitute his right to it, absolute and inviolable, how much more must we admit the infinite binding force and tenacity of that property which God has acquired in us, by the labor of original creation? Man by the severest labor of thought even for thousands of ages, should he have lived so long, could not have originated the mere *idea* of so simple a thing as an atom of dust! How much less, rising in the scale of God's creation, could he have struck out the notion of the humblest plant or vegetable, or of the poorest and most insignificant animal? And to talk of *his creating* them, when he could not even have *thought* of them, is simply an infinitude of preposterous folly and absurdity. But the mind, the power, the goodness, the infinite genius of God were necessary to create from nonentity even a sand-grain, a worm, a blade of grass. And how much more were these prerequisites to energize and fashion the world wrapped in its silvery ocean robes, "seeded with jewels of resplendent isles, or garnished with flower-decked plains and forests and the great mountains,"—"the almoners of God,"—the world, vocal with the myriad choirs of creatures of the fin and hoof and plume? And still higher in cogency of necessity must these be alleged, in order to manipulate from "the dust of the earth" the "fearful, wonderful" and beauteous body of man, and by the divine afflatus send him forth the noble sovereign over all sublunary things, a glorious form of breathing immortality, "with health

in every vein and reason throned upon his brow." We are then God's, first because he made us absolutely of his own original suggestion and power. His property in us is therefore as absolute, original and illimitable, as the condition on which it obtains and subsists. The observations which have been made respecting God's property to us by creation, are also applicable to that by his providential preservation. Having made us, he left us not to sink into neglect and annihilation—but he has exercised towards us the same intelligence, beneficence and power in perpetuation of his title.

We may here remark that, so far as we know, whether any real benefits had been conferred upon us by our creation and preservation or not, God's *right of property* in us would still have been the same. That is to say, we can conceive as a matter of argumentative speculation, that he might have made us so, that every sense and the exercise of every faculty would have brought us pain instead of pleasure, or, at all events, might have been neutral of benefit and productive of no gratification—still we should have been his own—we should have belonged to him—we could have made no escape—we should have been his by an eternal property; for "He made us and not we ourselves." But we see how the strength of this property is magnified by the fact that the very acts which originated, and which perpetuates its existence, are themselves positive and immeasurable blessings. This also augments the force of the obligations incumbent upon us in consequence of the right of property *thus* erected.

But why was it necessary that another and still more stupendous price should be paid for man? Even the whole labor of the Son of God in his atonement and redemption for our race? To answer this inquiry, it will be necessary to recur to some distinctions which have as yet been partially advanced. We have been remarked that the general right of property implies the right of use, occupancy and enjoyment; but that amongst men, the general right may subsist where the special and subordinate one is not exercised whether rightfully or wrongfully. As respects the Deity we have likewise said, that his essential

and abstract possession and use are always commensurate and coincident with his abstract, essential right; but that there is a specific sort of possession, occupancy, use, direction, and enjoyment of us as property which may not subsist: we refer to God's *gracious* and *spiritual* occupancy, possession, use, and direction of man. Man was so constituted that his conformity to certain conditions was necessary to perpetuate this sort of possession. And while his co-operation with the Deity was indispensable, in order to fulfil the purpose of this property, he was endowed with a capacity characteristically constructed to give or to withhold that co-operation. The capacity thus constituted exonerated the Deity from any responsibility for man on account of its exercise and the consequent results. This is an inevitable direction from all the applicable historical facts and phenomena of man's nature. Unhappily, in the outset of his career, man withheld that co-operation, and his consentaneous action with those conditions which were mediate and instrumental of the great ends of his creation and preservation, and of his existence and nature. Though he could not cut the cords of God's abstract and original right of property and its commensurate possession; he nevertheless could and did sever the ligaments of that holy, happy, and inexpressibly elevated and glorious possession of the Divine Being, which was itself with its results the very purpose of all that God had done for him—and the great object also of the divine property. Had there been no method provided for the restoration and fruition of this possession of God's grace and spirit, and their feasible continuance on the original grounds—man's case would have been eternally hopeless—ever thwarting the ends of his divine destiny—ever conflicting with the claims of his Maker—ever heaping up the degradation and stultification of his powers, and embittering his pangs of woe. But when there was none to help—none to devise, both the succor and the plan originated from the heart and the mind of God. His own right arm brought salvation for man. And, though he was a bankrupt at the divine bar for an infinity of debt,—hopeless, pitiable, forlorn, doomed to everlasting im-

prisonment and stripes,—yet was there found for him out of the coffer of illimitable love—the bosom of his divine creditor, a ransom, and a price commensurate with his wants and his despair, and with the most rigid and exacting demands of the divine justice. In the gift and atonement of Christ we see a new creation and a new preservation of man. “The first man is of the earth earthy, the second man is the Lord from heaven.” It was necessary—since the Godhead itself did devise no other scheme—that a new and pure man should be a second time created, in order, by availability on the appropriate conditions, to restore the spirits and bodies of the race to that possession of God lost by the first man and by all his fallen descendants, and ultimately to renew those bodies, as well as spirits to that immortal bloom, youth, and beauty originally intended.

And now what shall be said of the value of this price which has been paid by the Son of God for our redemption, and of the additional force of God’s right of property in us, and of our consequent obligation to him to accomplish the purposes of his will? Where shall we obtain terms from the low and inadequate languages of earth to signify its worth? “Ye were not redeemed with corruptible things, as silver and gold,”—“but with the precious blood of Christ, as a lamb without blemish and without spot.” It were vain, by a comparison with the wealth of earth to attempt to elevate our conceptions of the dignity and sufficiency of this divine price—the price of the gift of the Son of God—his life—his achievements—his blood—his death—his resurrection, ascension and continued intercession! What are the riches of this, or of all the worlds, in comparison with this price of him by whom all worlds exist? And this, to restore us to what we had forfeited—a gift, a ransom wholly gratuitous and unmerited! Eternity itself can alone suffice suitably to develope just impressions of this remuneration offered for the salvation of our race. The school and the exercises of heaven only can instruct us in a language adequate to express the honor, glory, dominion, blessing and power, that are due to the Lamb

of God who taketh away the sin of the world—the anthem of whose birth was only consummately sung by the multitude of the heavenly host.

And now, by every consideration of right suggested by God himself, and the Son of God, and the Holy Spirit—and the works of Providence in heaven and in earth—and by the noble armies of angels, of martyrs, apostles, saints and prophets;—and, by the very hopeless condition of devils and the spirits of the damned themselves—we are impelled to strive to glorify God in our bodies and in our spirits which are his.

Upon the duty enjoined in the conclusion of our text, two questions present themselves, what is it to glorify God? and how is this to be performed? Glory is a term which, in one and a principal sense, signifies esteem, praise, honor, and that principle or element which is the foundation of these. We then glorify God when we act so as to secure and illustrate his esteem and love. And this of course we do, when we exhibit in our tempers, conduct, characters and conversation, those dispositions and principles of feeling and action which are likest God, and upon which he has engaged to shed forth the vivid splendor of his own approbation and pleasure. And here we may pertinently ask the question—for what other purpose were the race of man and all other things created, but for this—that they might illustrate the character of God, enjoy his smile, and thus glorify Him? “Thou art worthy, O God, to receive glory, and honor and power: for thou hast created all things, and for thy pleasure they are and were created.” “Let your light,” says Jesus, “so shine before men, that they may see your good works, and glorify your Father which is in heaven.” We magnify, honor, and glorify God, when our ways please him. Our light then shines—others attribute to God the praise, and are induced to imitate us, and thus he is glorified: for, then, are his pleasure and the object of our creation, preservation and redemption fulfilled.

The heavens declare the glory of God, and the firmament sheweth his handy work. And this is true of all his works—from the rose to the cedar, from the lily to the oak, from the

ant to the elephant, from the minnow to the whale, from the dew-drop to the ocean, from the glow-worm to the king of day, and from the flitting fire-flies of our southern clime to the ten thousand times ten thousand lamps of heaven that illuminate the night-sky of the rolling earth,—upon all, whether animate or inanimate who do not, like man, possess a rational and immortal soul, these shine constantly the brilliant reflections of God's natural attributes, and thousands of manifestations and evidences of his goodness and other moral characteristics. But man, more than all others, was intended to illustrate the perfection and glory of God's moral nature. The tallest seraphs who surround the throne of God fulfil the height of their exaltation in being mirrors of his divine effulgence. With these in his sphere and order, man should vie. It is he who, standing at the head of this lower creation, was designed to bear the very image and likeness of his maker—to become actually a partaker of the divine nature, and to reflect from the clear waters of his purified spirit the ineffable brightness of the sun of eternal righteousness. The whole life of man ought to be one continued act of holy service, adoration, worship and praise—a sublime echo of the devotions, hymns, and voices of heaven's angelic hosts.

But how should this be done—what is the manner of its accomplishment? “With the body and with the spirit which are God's.” The extent of this injunction applies first to the individual and all his powers, in himself, considered. The body with *its* functions has a very important relation and influence upon man's moral and intellectual constitution. In order that the intellectual and moral elements should have their truly healthful development, all the physiological laws of the body, as far as they are or can be known, ought to be carefully observed. Indeed, there is a mutual action and re-action between all the parts of our nature; and no one part can suffer without all the others suffering with it to a greater or less extent. The body should be kept under subjection—its appetites and passions should be subdued within just bounds. The imperative laws of its welfare are temperance, purity,—

including cleanliness and chastity,—and healthful hardness and activity. How, without these, can we be fitted to perform those other great moral achievements—to fight those grand, moral and spiritual battles, which must be encountered in the experience of every one who would save even his own soul, and scale the mount of heaven? How could the venerable John Wesley have performed those stupendous labors of his—travelling 375,000 miles, preaching 36,500 sermons, besides reading and writing more than would fill the life-time of an ordinary man, and have arrived to the advanced age of eighty-two—if he had not, with an aturally weak frame, pursued such a course of bodily living as was conformable to the highest and noblest exertion of his mental and immortal nature? It may be said, this is an extraordinary example—that Mr. Wesley was no ordinary man, and had no ordinary destiny. True: but the same is required of every human being, according to the measure of his gifts and abilities; the same care to maintain a salutary correspondence between the faculties of man's fleshly and spiritual nature.

We are, however, to glorify God, not only with our body, but with our spirit. Here we may observe that this is truly the authoritative and sovereign object of existence. The body itself, beautiful and glorious as it is,—a fitting tabernacle,—was intended only to be the dwelling place of the soul; and it was ordained to be only subsidiary and instrumental of the perfection, happiness, and exaltation of the immortal spirit.

The spirit embraces not only the propensities and affections, but the intellectual faculties. The proper regulation and direction of these are meant in the text. If what has been advanced be true, the great work of glorifying God is not complete, when confined subjectively to the individual human being, but only meets its appropriate consummation when the great principles for the moral purity and salvation of our race are carried objectively into all man's relations to the material and external world—to human society in all its conditions, connections and ramifications. Many of the virtues and graces of man's moral and spiritual character, and the consequent,

full and designed finish and efficiency of his intellectual powers—again resultantly co-operative of these graces and virtues—depend instrumentally for their growth and perfection upon his development of the resources of the material world which surrounds him. Even our first parents were not put in the ecstatic garden of Eden, to be free from these dependencies and to be unemployed in this respect—they were hidden “to keep and to dress” it. It was doubtless important for the development of their moral, and consentaneous intellectual character to farther heights of attainment, that this was enjoined. And, if this be true of them, how much more must it be admitted of their fallen descendants? The external world is still to be subdued by man for a great and lofty purpose:—and certainly this will be allowed of all scientific, philosophical, and tasteful branches of exertion; and of all social, civil, and political, as well as of the agricultural, mechanical, and commercial fields of employment and operation. But what is that great and lofty purpose? The response is, that the salvation of man productive temporally and eternally of the celestial harmony of all his powers and the consequent glorification of God, constitutes the grand object of his exercise and labor upon all external nature and relations. And to this end, the practical and experimental power of repentance, faith, pardon and sanctification towards God, through Jesus Christ and by the operation of the Holy Spirit, should at once be begun to be learned by all men to the limits of earth. “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.” It was prophesied of old that the day should come when “holiness to the Lord should be inscribed upon the bells,” or more correctly, “the bridles of the horses.” “Be ye holy, for I am holy, saith God.” Universal holiness—the entire consecration of all the faculties of “body and spirit,” and in all their relations, to the divine glory is the great law of God for our race: for this holiness is salvation. Respecting the limitless application of this law to entire man, and all that concerns him, the voice of the holy volume, apart from the text considered, as abundantly unmistakable. “Whether

ye eat or drink, or whatsoever ye do,—do all to the glory of God.” This should be the illuminated vignette to the vast book of life and human affairs—this, the motto on all the banners of the busy hosts of earth—this, the message and the response running throughout the physical, intellectual, social, civil, political, moral and religious telegraphs that connect the hearts, and souls, and minds of the world. To this result, all governments, families, associations, and occupations of man should be tributary.

Viewed with respect to the general conversion and reformation of man, the sabbath and common schools, the institutes and colleges, and educational enterprises of the present day, conducted under the influence of the sacred principles and sentiments advanced, take a position, not as ground of pleasant and graceful *declamation*, but as grave matter of fact, and by irrefragable reason from God, of incalculable worth, and of the highest dignity and grandeur. In this age of advancement in all the arts and branches of life, science, and civilization—in *this age*, when the material and physical wants and comforts have been so greatly enhanced and supplied—when such stupendous inventions of man have astonished us with his power and achievements over the material universe—the minds of men even of the church seem to have forgotten the true glory, dignity and happiness of man, and to have seen these embodied only in the great results to which we have referred, as having been accomplished. It appears almost universally not to be apprehended, or to be disregarded, that the true glory of the Creator is alone the true glory of the creature. God hath said, “them that honor me, I will honor.” But men seem to have lost sight of the fact, that their salvation is the only great and worthy object of existence: and that all inventions, discoveries and improvements, as good gifts of the Deity, were only intended as instrumentalities to be rendered subservient to this end. It is to be hoped,—for surely it is time,—that nations and individuals will now turn their attention to this great and magnificent truth. And that the cry will now come up from all lands, what shall we do to be saved? Let

the multiplication of regenerated, sanctified and saved souls now be the great invention, discovery, and enterprise of the race. To this end, let all moral, spiritual, intellectual, and scientific contrivances receive a higher style of estimation and employment. For this purpose, as the love and just appreciation of the infantile and youthful portion of the human family are distinguishing marks of the Christian over savage and pagan nations, and as the extension of the work of God abroad is intimately connected with its prevalence at home,—let this love and appreciation of the young be immeasurably augmented. Remember the words of Christ—"Offend not the little ones"—"Feed my lambs"—"Out of the mouths of babes and sucklings praise is perfected"—and the apostolic echoes—"For the promise is unto you and to your children"—"and they are trained up in the nurture and admonition of the Lord. Let, therefore, our schools and educational instrumentalities—especially with increased attention to females, asking yet far too little—in connection with all other holy and heavenly machinery be plied with joyous and indomitable energy and perseverance—let the young race be staid in the outset of life, and their feet be guided in the course of glory—let these tender buds be infused with the sap of immortal health and beneficence—let these rills of early humanity just bursting from their outlets, ere yet they have become mighty overflowing rivers, be purified and directed, that they may flow onward swelling, bounding and sparkling in the sunlight of peace to the ocean of God. Let the conversion of every soul of man be now the universal watchword, and battle or triumph or rolling up from city full and desert wild—the house, the shop, the field, the ship, the highway broad, the crowded mart—the school room and the college hall—until the news of souls heavenborn or sanctified, and their shouts of praise, shall be as common as household greetings—until the earth shall be filled with the streams of joy, and adorned with the radiance of heaven's friendship, beauty and glory—because the Lord by His Spirit shall have come down to dwell in the souls and bodies of men, and His Son, the King of kings and Lord of lords

shall ride prosperously and gloriously, and victory and peace, in lines of living light, shall beam forth from every shred of his resplendent vesture.

Young ladies—a few words to you, and indeed, to our female friends generally, are appropriate upon this occasion. If you glorious things are spoken in the city of God. You are to be the most lovely and excellent pillars and adornments in God's great and living temple upon earth—his glorious church. In you—in your sex—are to appear the richest and most delicate displays of the divine grace—upon you, must be seen, the softest tints and shades in its heaven-wrought pictures. For the divine voice inspires and approves the prayer, that our daughters may be as corner-stones polished after the similitude of a palace." If then, what has been said be true, in order to perform your parts well in the great work of glorifying God,—particularly in your literary and scholastic pursuits and in the acquisition of an education—you are first of all to be possessed, *to be thoroughly imbued with this faith*—namely; that God, as your Creator, Preserver, and Redeemer, is the great Giver and Inspirer of all true science, philosophy, art, learning, knowledge and taste. That God, and the Son of God, and the Holy Spirit, One and Everlasting Jehovah, is the great Astronomer, Mathematician, Linguist, Chemist, Artist, and, in short, Teacher of the universe. He is the true Bestower of the gifts of eloquence and song—and whatever is noble and worthy in rhetorical philosophy, in the fine arts, in the world of taste, is the result of his energizing and inspiring influence. As the true theory of taste and the *pure* pleasures of the imagination, you are to regard the idea, the perception of God, as the basis of the sublime and beautiful*—that beauty and sublimity in fact, in all their varied range of nature, mind and art, are but the reflections of God;—that "Nature" herself, with proper limitations on the term, "is but a name for

*The writer is not aware that this theory has before been distinctly and singly proposed by any theorist on the subject of taste. He designs its future elaboration.

an effect whose cause is God." Let, therefore, the conviction be immovably established that God is the absolute Owner, and consequently, infinitely entitled to the grateful and reverential rendition to Him, in motive and direction, of all the exertion and achievements of active and productive humanity in all these departments of application, knowledge, utility, pleasure, and development.

But, in the next place, the great point and the application of all this and of all that has been propounded is, that you are to make this faith have a practical effect upon your lives, labors, conduct and characters. As you are to glorify God with your bodies, besides what has been already said, you should never be ashamed to "work with your own hands" at all physical employments suitable to females, and which may be required of you by the principles of the gospel. In the performance of the domestic and homely virtues the true, holy, God-glorifying, heroism of woman is to be shown. In this, it is not too much to say, that all the holy *christian* women who have ever lived have been to some extent, and many to a very high degree, eminently distinguished. Who would not rather have the honor of glorifying God with her body and with her spirit after the noble example of the disciple Dorcas, and afterward be received to the glory of the upper world, than to wear a queenly crown and at last go down to inhabit the dens of eternal despair? Use not your bodies then, nor indeed with respect to them, the acquisitions of your minds in science, literature and art, as capital for the commerce, however refined, of sensuality, vanity and pride. For these fair, living, breathing statues divinely sculptured, "let your adorning not be the outward adorning of plaiting the hair, and of the wearing of gold, or of putting on of apparel"—let it not consist in these, however taste and propriety may require you to attend to them,—“but let it be the hidden man of the heart, in the which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price.”

Also, honor God with your intellects. With these see God in all things—and reject all things which tend not to magnify

God. Debase them not with lethean draughts from the streams of a polished infidel philosophy, or of a nicely corrupted epicurean fiction. Know that all the works of the Deity praise him. Glorify him therefore in all the deductions of a well-regulated reason, and in the enchanting pictures of a healthy imagination, drawn from the heavenly inspirations of the blessed gospel. *Remember*, that “favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.” Then, when you shall stand upon the verge of life’s most distant shore, and hear the first notes in the anthem of eternity, you may hope to swell the Apostle’s triumph—song. “Oh death, where is thy sting? Oh grave, where is thy victory?” Borne by the bright angels of God, your happy spirits shall soar to the regions of the blest, and join the innumerable hosts of the holy and redeemed, in singing forever the song of Moses and the Lamb.

SERMON VII.

SUBSTANCE OF A SERMON

Preached in Baltimore, in the State of Maryland, before the General Conference of the Methodist Episcopal Church, December 27, 1784; at the Ordination of the Rev. Francis Asbury to the office of a Superintendent.

BY THOMAS COKE, LL. D.,

Superintendent of said Church.

“To the angel of the church in Philadelphia, write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold fast that which thou hast, that no man take thy crown,” Rev. iii, 7-11.

The most important part of a minister's duty is to insist on the fundamental truths of Christianity. But he is called occasionally to consider subjects of a more confined and peculiar nature; and the intention of the present meeting more especially requires such an attempt. I shall therefore, with the assistance and blessing of God,

In the first place, vindicate our conduct in the present instance.

Secondly, open the words of my text.

And thirdly, delineate the character of a Christian bishop.

The Church of England, of which the society of Methodists, in general, have till lately professed themselves a part, did for many years groan in America under grievances of the heaviest kind. Subjected to a hierarchy which weighs every thing in the scales of politics, its most important interests were repeatedly sacrificed to the supposed advantages of England. The churches were, in general, filled with the parasites and bottle companions of the rich and the great. The humble and most importunate entreaties of the oppressed flocks, yea, the representations of a general assembly itself * were contemned and despised; every thing sacred must lie down at the feet of a party, the holiness and happiness of mankind be sacrificed to their views; and the drunkard, the fornicator, and the extortioner, triumphed over bleeding Zion, because they were faithful abettors of the ruling powers. But these intolerable fetters are now struck off, and the antichristian union which before subsisted between church and state is broken asunder. One happy consequence of which has been the expulsion of most of those hirelings† “who ate the fat and clothed themselves with the wool, but strengthened not the diseased, neither healed that which was sick, neither bound up that which was broken, neither brought again that which was driven away, neither sought that which was lost,” Ezek. xxxiv, 3, 4.

The parochial churches in general being hereby vacant, our people were deprived of the sacraments through the greatest part of these States, and continue so still. What method can we take at this critical juncture? God has given us sufficient

*The Assembly of Virginia.

†I am deeply conscious that the observation by no means reaches to the *whole* body of the clergy of the Church of England. There are many of them whose characters I greatly esteem, and at whose feet I should think it an honor to sit.

resources in ourselves, and, after mature deliberation, we believe that we are called to draw them forth.

“But what right have you to ordain?” The same right as most of the reformed churches in Christendom: our ordination, in its lowest view, being equal to any of the Presbyterian, as originating with three presbyters of the Church of England,

“But what right have you to exercise the episcopal office?” To me the most manifest and clear. God has been pleased, by Mr. Wesley, to raise up in America and Europe a numerous society, well known by the name of Methodists. The whole body have invariably esteemed this man as their chief pastor, under Christ. He has constantly appointed all their religious officers from the highest to the lowest, by himself or his delegate. And we are fully persuaded there is no church office which he judges expedient for the welfare of the people intrusted to his charge, but, as essential to his station, he has a power to ordain. After long deliberation he saw it his duty to form his society in America into an independent church; but he loved the most excellent liturgy of the Church of England, he loved its rights and ceremonies, and therefore adopted them in most instances for the present case.

Besides, in addition to this, we have every qualification for an episcopal church which that of Alexandria (a church of no small note in the primitive times) possessed for two hundred years. Our bishops, or superintendents, (as we rather call them,) having been elected or received by the suffrages of the whole body of our ministers through the continent, assembled in general conference.

“But don’t you break the succession?” The uninterrupted succession of bishops is a point that has been long given up by the ablest Protestant defenders of episcopacy. Bishop Hoadley himself, in his celebrated controversy with Dr. Calamy, allows it to be unnecessary. His words are, “To the thirteenth question I answer, that I think not an *uninterrupted line of succession* of regularly ordained bishops necessary.”*

* London edition, Oct. 1712, p. 489.

He also grants the authenticity of the anecdote given us by St. Jerome, which informs us that the church of Alexandria, mentioned above, had no regular succession from the time of St. Mark the evangelist, the first bishop of that church, to the time of Dionysius, a space of two hundred years : but the college of presbyters on the death of a bishop elected another in his stead. We are also informed from the epistle of St. Clement to the Corinthians,* written soon after the death of St. Paul—a writer whose works are next in precedence to the canon of Scripture, and probably written by immediate inspiration—that the church of Corinth was then governed by a college of presbyters. And from the epistle of St. Polycarp to the church of Philippi,† written in the year of our Lord 116, we also find that the Christian Philippians were then governed only by a college of presbyters. So the primitive Christians were so far from esteeming the *regular succession* as essential to the constitution of a Christian church, that in some instances *episcopacy itself* was wholly omitted.

But of all the forms of church government, we think a *moderate* episcopacy the best. The executive power being lodged in the hands of one, or at least a few, vigor and activity are given to the resolves of the body, and those two essential requisites for any grand undertaking are sweetly united—calmness and wisdom in deliberating; and in the executive department, expedition and force.

“But are you not *schismatics* by your separation from the Church?” A Christian church is a body of professors who hold the *fundamentals* of the Christian religion in *doctrine* and *practice*. But we are not ignorant—we *cannot* be ignorant, that the chief part of the clergy and members of the Church of England (so called) do either tacitly or explicitly deny the doctrine of *justification by faith, the knowledge of salvation by the remission of sins, and the witness of the Spirit of God*—points which we esteem *most fundamental*, yea,

*Clem., Ep. i, sect. xliii, xlvi, liv, lvii, pp. 172, 174, 177, 178.

†Polycarp, ad Philp. Salutat., sect. v, vi, xi, pp. 186, 188, 189,

essentially necessary to constitute a child of God. We are not—we *cannot* be ignorant, that they justify as innocent many of the criminal pleasures of the world—card playing, dancing, theatrical amusements, &c.—pleasures utterly inconsistent with the union and communion with God. And, though we admire their liturgy, and are determined to retain it with a few alterations, we cannot, we will not hold connection with them, till the Holy Spirit of God has made them see and feel the evil of the practices, and the importance of the doctrines mentioned above. And for this schism (if it must have the name) we are cheerfully ready to answer at the bar of God.

“Why then did you not separate before?” It has long been the desire of the majority of the preachers and people. But they submitted to the superior judgment of Mr. Wesley, who, till the revolution, doubted the propriety of the step.

“But did not your preachers constantly exhort the people to attend the service of the Church of England?” In the general they did, from a full persuasion, drawn from experience, that we had no other alternative to preserve our society, but an adherence to the Church of England, which was totally destitute of real discipline, or a formation of ourselves into an independent church; and some of them, perhaps, did this with a degree of imprudence which I cannot defend.

But I proceed to open my text.

“To the angel of the church in Philadelphia, write.” It is evident to every discerning reader that the words bishop, elder, overseer, &c., are synonymous terms throughout the writings of St. Paul. Nor do I recollect a single instance in the New Testament where any peculiar title is given to the superior officers of the church, (such as were Timothy and Titus,) except in the epistles of our Lord to the seven churches of Asia, where they are distinguished by the name of angel—the prime messengers of Christ to his churches. St. John wrote the Revelation in the isle of Patmos, near the close of his life, when the gospel had gained considerable ground in the world, and many numerous societies of Christians had

been formed. Among the principal of these were the seven churches of Asia, which were evidently (what we now call) episcopal churches. For it will hardly admit of a doubt, but these capital societies had in each of them a college of presbyters. And had these been all on an equality, our Lord would never have directed these epistles respectively to a *single* angel. And *all of them* being thus addressed, we have reasonable ground to presume that the churches in general, even before the death of St. John, were of the episcopal order. And of how great importance must the office of these angels have been, when the Lord addressed himself only to them, as if the welfare of their respective churches entirely depended on them !

“These things, saith he that is holy, he that is true.” Who is of purer eyes than to behold iniquity with approbation, and delights in sincerity and truth, the everlasting fountain of truth and holiness, who therefore demands the deepest attention.

“He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.” In allusion to the governor of a city, who had the full command of the gates thereof; so has the Lord Jesus, of whom David was a type, over the new Jerusalem, to open it to the faithful, and shut it against all that defile.

“I know thy works.” I am acquainted with all thy gracious tempers, thy fervent zeal, thine abundant labors, for the welfare of my church and the glory of my name.

“Behold, I have set before thee an open door, and no man can shut it.” I have indulged thy fervent spirit, have enlarged thy circle of action, and will so clothe thee with my strength, that no power upon earth shall be able to restrain thee in thy glorious course.

“For thou hast a little strength, and hast kept my word, and hast not denied my name.” Thou hast a little measure of the divine power within thee, and hast been a faithful steward of it. Thou hast confessed my name before this

wicked generation, and borne a faithful testimony to the word of my truth.

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.” Those who despise thee, who pretend to be of the true circumcision, but are the greatest enemies of the real circumcision of the heart, I will bring them to thy feet, and compel them to acknowledge that thou art my beloved, and that I have honored thee. How high was this excellent man in the esteem of his Lord! And how ought the recollection of this to kindle every spark of holy ambition in the faithful superintendents of his church!

“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.” Because thou hast been faithful, and hast endured hardship, and followed me, I will hide thee under the covert of my wings from all the judgments and calamities which I will inflict on mankind, to try them, and sift them, and separate the faithful from the wicked.

“Behold, I come quickly: hold fast that which thou hast, that no man take thy crown.” I shall soon appear to bestow on thee thy glorious reward—that peculiar crown which I have reserved for my beloved servant, who, through my grace, has been so faithful a co-worker with me in my great plan of general happiness. Therefore hold fast thy love, thy zeal, thine important activity, that no man step into thy place before the work I have given thee to do be finished, and take thy crown—the exceeding weight of glory which I have kept for thee in store.

Having just touched on the general character of this amiable bishop* of the church of Philadelphia, as displayed in my text, which, had it been the will of God, we could wish to

*I here use the word *bishop* in its present sense, as signifying an officer of a church superior to the presbyters.

have seen at fuller length, I proceed to consider the grand characteristics of a Christian bishop.

1. His *humility*. This is the *preservatrix virtutum*, the guard of every other grace. As some one beautifully observes, other graces, without humility, are like a fine powder in the wind without a cover. Let a man be ever so zealous, ever so laborious, yet if he wants humility, he will be only like Penelope with her web in the ancient fable, undoing at one time what he does at another. There is something interwoven with human nature which immediately recoils at the very appearance of pride. But this man is clothed with humility. When no other grace shines forth, still we discern this beautiful veil. We give him credit for every thing. And when, in spite of all his caution, some hidden gem peeps out, it sparkles with redoubled lustre. But, above all, he is a vessel fit for his Master's use. His eye is single, he moves directly on; his only desire is to glorify God and benefit mankind, yea, he lives for no other end. He is "in a strait between two, having a desire to depart and be with Christ," and at the same time a fervent desire to be a blessing to his fellow-creatures. "He is crucified to the world, and the world to him." And his soul, disentangled from every selfish view, and emptied of every selfish desire, is a fit receptacle of all the divine gifts which God is to bestow. He continually lies at the feet of his Lord, and the language of his heart is, "Not unto me, not unto me, but unto thy name, O Jehovah, be all the praise!"

"Flow back the rivers to the sea,
And let my all be lost in Thee."

There is no impediment in his soul to the divine operation. He is as the clay in the hand of the potter, as the pen in the hand of the ready writer. His humble spirit simply inquires into the will of its God, and when that is discovered, confers no longer with flesh and blood, but fulfils it with the most entire resignation and great delight.

2. His *meekness*. This is a *passive* grace. It is the sacred ballast of the soul—that evenness, that divine serenity of spir-

it which "is not provoked," which nothing can move to wrath—that moderation spoken of by St. Paul, which harmonizes all the passions, and holds every power of the heart in sweet subjection—it ties them all to the horns of the altar. In this the Christian bishop eminently shines. Amid all the contradictions of sinners, and the provoking of tongues, he still retains his gracious temper, and discovers no emotion but that of pity and compassion—all is softness, all is love. This is the quiet spirit, whose price is great in the sight of God. 1 Pet. iii. 4. It is the Spirit of the Lamb, whose voice was not heard in the streets; who was oppressed and afflicted, yea, was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth. O how contrary to the spirit of the meek and lowly Jesus is turbulence and violence of many who call themselves the ministers of Christ! "But the sheep will flee from such, for they know not their voice."

3. His *gentleness*. This is an *active* grace, which flows out in the converse and the carriage. It is Christian courtesy. This also the Christian bishop possesses in a high degree. "Grace is poured into his lips," for "out of the fulness of his Lord he receiveth grace for grace." Nothing that is grating drops from his mouth. His very reproofs are dipt in oil. How insinuating is all his language, while the hearer hangs upon his tongue! His words "drop like the gentle rain from heaven upon the place beneath." His looks, and every gesture, and every feature, beam forth love. This is a key to open hearts with. What an amazing field of action does this engaging temper, accompanied by the blessing of God, gradually open to his zealous soul! He makes religion appear amiable even in the judgment of the world itself. And excepting when employed in the severer duties of his function, he knows nothing of the pain of giving pain.

4. His *patience*. This is the grace that "endures all things"—that flows out in sufferings and trials, and bears up the soul under every difficulty—*sub pondere crescit*. The more it is exercised, the stronger it grows. Let us view the Christian bishop in this respect. Behold, with what a steady pace he

moves! Equally unshaken by the smiles or frowns of men, he gently moves along, like a mighty river, that bears down all before it, and yet waters every fertile meadow on its sides. His great Zerubbabel proceeds before him, and every mountain drops into a plain. His soul "looks to Jesus, who endured the cross, despising the shame," and earnestly endeavors,

"To trace *his* example, the world to disdain,
And constantly trample on pleasure and pain."

He smiles at persecution, and thanks his God for the opportunity of displaying an example to the world of the religion he proclaims. Thus does he go on, till he has finished the work which God has given him to do. And when the organs of his body have been weakened and enervated by the diseases which sooner or later assault the mortal frame, he still puts forth his little strength for the glorious cause in which he has been so long engaged, till having "fought the good fight, and finished his course," he drops asleep in the arms of his God.

5. *His fortitude.* His soul is far above the fear of temporal dangers. He possesses this cardinal virtue in all its strength and vigor. He "adds to his faith, *courage*," 2 Pet. i. 5. And though it is so divinely tempered by all the softer passions, as to be hid to all but the discerning eye, when not drawn out to action; yet there it ever resides, even in his inmost soul, like an iron pillar strong. But when the church, which he fosters in his anxious bosom, is in danger, he always steps out the foremost. He stands in the front of the battle, and endeavors to receive himself all the fire of the enemy. Like a faithful shepherd he steps between the wolf and the sheep, and is perfectly willing to lay down his life for their sake. If you touch the church of God, you touch the apple of his eye. And though he is not entirely ignorant of the value of his life and labors, yet when the cause of Zion calls him forth, "he mocketh at fear, and is not affrighted, neither turneth he back from the sword:" he beholds his once suffering, but now exalted Savior. He looks up to the noble army of martyrs, "the cloud of witnesses," and follows their glorious track,

"Pain, want defies; enjoys disgrace;
Glories at dissolution near."

6. His *impartiality*. This is the rarest of all the virtues, and yet one of the most important for a ruler of the church. There is nothing more intolerable to mankind than partiality in him that governs; and it always springs in part from a meanness and baseness of mind. It meets with such immediate and effectual resistance, that all the reins of discipline are dropped, and the vineyard of the Lord thrown open to every beast of prey. But the Christian bishop is "without partiality and without hypocrisy." He moves by equal rules. He seeks not the praise of men, but serveth the Lord Christ. He meets with the constant and effectual support of those whom only he esteems—the upright and the good. And when the welfare of the church demands the separation of a rotten member, however rich, however honorable, however powerful, he clothes himself with the dignity of his office, and executes the will of God.

7. His *zeal*. In this he is eminent indeed. For though it is softened and corrected by the other graces, yet it wraps up his heart in the interests of Zion, and "the zeal of the Lord's house eats him up." He pants for the conversion of the whole world, and cries out, with the souls under the altar, "How long, O Lord?" How far does his rapid spirit rise above the honors, the riches, and the pleasures of the world! He leaves them at a distance behind. His whole attention is swallowed up by greater things than these. While the men of the world are variously employed in the pursuit of earthly objects, he endeavors, in the Spirit of his Lord, to extract honey out of every flower, good out of every evil. He watches the opportunity, and runs through every open door, and "spends, and is spent," for the good of mankind.

8. His *wisdom*. This reigns over all his soul. He is prepared for it by the God of *nature*, and endued with it by the God of *grace*. He was born to govern. He is "as wise as a serpent." His eye continually pervades the whole circle of

his work, and yet who so blind as he? Isa. xlii, 19. He is all ear, and yet none is so deaf. He sets his feet in the centre of his sphere, and feels the smallest motion through every parallel. He knows with clear precision when to speak, and when to be silent; when to move, and when to be still; when to parry, and when to thrust. He has a quick discernment of men and manners; but he “lays hands *suddenly* on no man.” His choice of laborers proceeds from the ripest judgment, and from the clearest evidence that can be procured. He feels all the strength of his resources, as if they were wholly centred in himself, and knows how and when to draw them forth. He is acquainted with the various views, the knowledge, the situation, the circumstances and the wishes of the people; and the various gifts, graces, and abilities of the pastors. He makes them all to tally. He brings out all his force against the common enemy, he spreads out all his sails to every favorable wind, he keeps in motion every wheel of the machine, and uses to the uttermost every person and every thing within his power for the glory of God and the prosperity of his church.

9. *His communion with God and confidence in him.* These support him under all his trials. He lives within the veil. His soul cleaves to God; and he waters all his endeavors with fervent prayers. He bears upon the altar of his heart the interests of the church of Christ, and sends them up to the throne of grace with all the sacred fervor of devotion. He spreads out all his hopes and all his fears before his God, and “makes all his requests known unto him;” and then returns to his labors with cheerfulness and vigor. He “walks with God,” and moves with a full confidence and divine assurance of success, so far as the means he uses can answer the great end of every thing he does—the glory of God and the good of mankind.

Lastly: his *seriousness*. Though he lies at the feet of all the lovers of Jesus, yet he never debases himself. He knows his station, and “magnifies his office.” The enemies of God may fear and hate him, but they cannot despise him. No

lightness of spirit is observable in him ; all is dignity as well as love. The company of the greatest upon earth affects him not. He lives in the presence of his Master, and says nothing but what is becoming the audience chamber of the King of kings.

O what a blessing to the world is the man who answers this description, "a polished shaft in the quiver" of God, "a burning and a shining light !" His spices are continually perfuming the place where he is, (Cant. iv. 16,) and "rivers of living water flow out of his belly" (John vii. 38) for the benefit of all among whom he sojourns. When he visits a people, he comes "in the fulness of the blessing of the gospel, and his Master's feet are heard before him." He husbands every golden moment, picks up every fragment of time, and devotes his little all to the service of his Lord. He looks with the deepest contempt on filthy lucre, and is perfectly satisfied with the "riches of Christ."

"O thou lover of souls, who willest not the death of a sinner, have pity on the world ! Remember Calvary, hear the pleading Intercessor, and raise up men after thine own heart, full of the Holy Ghost, full of love and full of zeal ! Guide them by the Spirit, accompany them with thine omnipotence, that they may tread down the kingdom of Satan under their feet, and on its ruins build up thy glorious church."

You may now easily perceive the dreadful effects of raising immoral or unconverted men to the government of the church. The baneful influence of their example is so extensive, that all the skill and cruelty of devils can hardly fabricate a greater curse than an *irreligious bishop*.

But, "O thou man of God, follow after righteousness, godliness, faith, love, patience, and meekness. Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Keep that which is committed to thy trust. Be not thou ashamed of the testimony of our Lord, but be thou a partaker of the afflictions of the gospel, according to the power of God. Endure hardship as a good soldier of Jesus Christ. Do the work of an evangelist, and make full

proof of thy ministry." And thy God will open to thee a wide door indeed, which all thine enemies shall not be able to shut. He will carry his gospel under thy direction from sea to sea, yea, perhaps from one end of the continent to the other. Only feel thine importance, and feel thy danger, and let "not the foot of pride come against thee;" but preserve thyself in all humility, and chastity, and holy love, and thou shalt be a vessel of gold in the sanctuary of God, thou shalt bring millions to righteousness immediately or remotely, and shalt shine in glory as a star of the first magnitude for ever and ever. Dan. xii. 3.

O thou who art the Holy One and the true, consecrate this thy servant with the fire of divine love, separate him for the most glorious purposes, make him a star in thine own right hand, and fulfil in him and by him all the good pleasure of thy goodness!

EDITORIAL MISCELLANY.

CALIFORNIA. In the S. C. Advocate for March 25th, is an article from Bp. Andrew on the California Christian Advocate. Among many good and eloquent things the Bishop has the following, so much better expressive of our views than anything we could write on the same subject that we copy it:

"I confidently anticipate the time is not far distant when the Pacific Conference will be ahead of her sisters in hearing and responding to the Macedonian cry which shall come up from the countless islands of the mighty Pacific, as well as from China and all the lands adjacent. Indeed, I am more and more persuaded that the Church in California is, under God, the destined nursery for Missionaries who are to carry the Gospel to half the heathen world. A brief glance at the map will convince us that San Francisco is the grand point of departure for operations in the regions indicated above. Commercial intercourse, which is already so extensively operating, is daily advancing with giant strides, and is destined to herald





to people yet scarcely known, the principles, and customs and laws of the most energetic and enterprising nation on the globe. New lines of steam communication are in contemplation, some of them destined to bring within a few years, nations the most diverse and remote into neighborhood and friendly intercourse. At the rate, things are now moving on, the next ten years will develop the most astounding results of the enterprise of American Protestant Christianity. I know not that we shall ever annex Central America or Mexico, but we shall certainly Anglo-americanize them. Our trade, our literature, our laws will have the public mind and heart. Education will gradually diffuse itself among the people. The freedom of the press will be established. Ecclesiastical despotism and sacerdotal corruption will have to yield to the decision of an enlightened and purified public sentiment. Liberty of conscience, the great fundamental principle of all free government, will be established. The gospel in purity and power shall claim its subjects in all these lands; and upon them all shall the Lord of hosts turn a pure language.

Now, the position of California gives it a most prominent and influential part to act in the future chapters of the world's history. It must be so; and it becomes the church to apply herself sedulously to the task of preparing the proper instrumentalities for the accomplishment of purposes, grand and lofty in conception, far-reaching, and, possibly, as the world may deem, daring in the operations. The fact is, the heathen world must have the Bible and the preachers. More than two-thirds of the world's heathenism can be more directly affected from California than from any other point. The enterprising dwellers there are the very men for the work—bold, adventurous, the men for hardships and privations. Let them be soundly converted to God, and you have such an army of missionaries as can be produced nowhere else. And then, too, almost all these nations have more or less representatives in the land of gold. Will not some of these be converted to God? Certainly, if they are properly cared for they will. O, let the Church in California be so deeply imbued with the spirit of the Gospel that these pagans may see the true type of Christianity in the conduct of California Christians."

MISSIONS—THE WAY THEY WORK IN ALABAMA. In the New Orleans Christian Advocate of April 17, we find a com-

munication from the Rev. Wm. P. Miller, detailing the plan upon which they obtain so much for missions on his circuit. (From some difference between the caption of the article and a phrase in the first paragraph, we cannot determine whether it is the Macon or Tuskegee circuit.) At the first Quarterly Meeting the subject was brought up. The Presiding Elder, Rev. G. Garratt, opened with an address on the subject, and was followed by several warm speeches. A Committee was then appointed to arrange the meetings, the preachers to preach the missionary sermon at each place, and say who should be the speakers on those occasions. There then follows the plan of appointments under the superintendence of each preacher on the circuit. The appointments of both come on the same day, so that there are two missionary meetings on the circuit at the same day. When the missionary meeting falls on the same day with the regular preaching appointment, the circuit preacher delivers the missionary sermons. At the other appointments, local preachers officiate, and the meetings are so arranged that one shall fall upon the Quarterly Meeting, when the Presiding Elder preaches, and two or three missionary speeches follow. There are thus nineteen missionary meetings on one circuit, at which *nineteen missionary sermons* are delivered, and *forty-three missionary speeches*. The Presiding Elder, the two preachers on the circuit, local preachers and laymen are all called to participate in the work. Sixty-two public addresses on this subject, by such a variety of minds, must increase interest. There is undoubtedly great attention paid to that portion of the Advocates taken on the circuit, which relate to missionary operations, and probably there is a greatly increased circulation of books and pamphlets on missions. All this we admire very much. Why can it not be adopted on all the circuits in all the Conferences? And hear what the good brother Miller says in conclusion: "For any brother's sake who may wish to adopt our plan, I would say we do not lose any appointment; we go round and round every four weeks, as usual, from one missionary meeting to another, sometimes preaching twice a day."

“AUTOCRAT:” DR. DIXON’S VIEW.

“The truth of the matter is, the task of modern administrators is infinitely more difficult than was that of Mr. Wesley. With the idea of a *society* in his mind, and not a Church, he was not, in fact,  called upon to consider the attributes, the qualities, the rights, the offices, and the *government* of a Church.  His *ideal* being simply that of a religious society, he went no farther than to make provision for such a state of things. His course was the most simple imaginable.  He could take in and put out, at his pleasure, everything and everybody, suited or not suited to his purpose; and in fact constantly did so.  Hence he only considered his preachers as *his* helpers, and not as possessing the ministerial office.” * * “Hence he could, and perhaps properly, dismiss any preacher, if he did not suit his purpose; and equally dismiss members of the society on any ground.” * * “A man who possesses the right and *power* of doing in all things, exactly as he pleases, enjoys in truth a very easy task.”

The above paragraph is from the pen of the Rev. Dr. Dixon, formerly President of the Wesleyan Conference, and remembered by our readers as a delegate from the British Conference to the American General Conference of the M. E. Church in 1848. It was written about two months after our first article on Lay Representation was prepared. In that article we gave great offence to a brother editor, because we intimated that Mr. Wesley had not studied church government extensively, and that he was an autocrat in the good sense of that term. Bro. M. thought our article showed that we had not studied Mr. Wesley and Methodism, and that we had offended the great body of Methodists in America and England! Without probably having seen our article, here comes forward a man who has been longer a minister than Bro. M., is also a D.D., has written a book on Methodism, and been President of John Wesley’s Conference,—and as fully endorses our statements as he possibly could! We have not offended

Dr. Dixon then, and Dr. McFerrin will not claim to know as much on this subject as the President of the Wesleyan Conference. The italics in the quoted paragraph are by Dr. Dixon.

OTHER VIEWS.

A minister of mark well known in our literature, a member of a Southern Annual Conference, thus writes to us: "I have been for some time thinking that I would write to you, first, to thank you for the admirable and well-timed article which appeared a short time since in the "Pulpit" on Lay Delegation. It was a happy hit. It contains the right doctrine. Stick to it and advocate it in the next General Conference. [That is cool: how does the brother know we will be there? *He* will most probably, however; and may advocate our positions, and his own, which are a little in advance of ours.] Our true policy is, to anticipate the wishes of the Laity, and to incorporate this feature into our government in such a way as not to interfere with our Episcopacy and Itineracy, and tender it to them, and not wait until they shall make exorbitant demands which we cannot grant without revolution, if not destruction. I thank you most sincerely and heartily for that article."

A local preacher, in another Conference, writes: "The subject is now much agitated in this quarter, and a movement will certainly be made, &c."

Dr. Patton, of the Holston Christian Advocate, is out in an article on Lay Representation. The Dr. writes from the same reason which induced us originally to speak of the subject, namely, a *request* to make a statement of his views. He sees no objection to the adoption of Lay Representation if a clear majority of the people think it best, but does not think that they desire it now. The following extracts from the conclusion of the article express opinions in which we cordially concur: "That a period will arise when ostensible, visible, lay

delegation, will be a prime element in the organic structure of Methodism, we do not regard as doubtful; nor less so—that when that period approaches; the indications of the propriety and necessity of such measure, will be such as to remove the main causes of internal feuds and house-hold contentions on the merits of the question. We believe that neither lay delegation in any ostensible form, nor the absence of it, is a prime element of success in Methodism; but that doctrinal and experimental standards give her the power which she wields upon the public mind—to attribute her success to the wisdom of her policy, is to betray an utter ignorance, as to where her “great strength lieth,”—albeit the adaptedness of the latter, to the genius of the former, or the want of it, may accelerate or retard, the results which legitimately flow from her aggressive doctrines, and her sustaining experience. “All is well that ends well,” and “he that winneth *souls* is wise.”

The following *very neat* thing is from the N. O. Advocate, a communication, signed “*South*.”—“Dr. Summers, speaking of the Philadelphia movement, in the April number of his paper, says if he was convinced that the laity generally were in favor of it, and he could be assured that the lay delegates, when elected, would so attend the Conference as to give each section a just representation, and that there would not be difficulty in defraying the additional expense, he does not see any reason why the ministry should not desire the aid of the laity in the General and Annual Conferences, as well as in the Quarterly. This is sufficiently qualified, we should think, to satisfy almost any mind. But it admits that so far as the writer can see—and who sees further?—the presence and counsels of our lay brethren in our higher ecclesiastical assemblies would do us no harm, and would likely do us good. Who can doubt it, except Dr. Bond & Co.? And the Doctor thought, in 1844, that both his presence and opinions in the General Conference were needed.”

A well-educated, zealous, working member of one of our

Conferences writes to us on this wise: "Our sentiments are the same precisely in regard to Lay Delegation. That is a feature in our church economy which has always been a difficulty in my way. It had well nigh kept me from joining the Methodist Church. * * * I have been tempted to write on the subject," &c., &c.

SUMMARY OF SOUTHERN ITEMS.

The Southern Christian Advocate is in favor of adopting the English usage of allowing a preacher to stay three years upon one charge, if the stationing power thought it prudent.

The Holston Christian Advocate says: "Rev. James Cumming—one of the oldest preachers in the Holston Conference, has a new work now in course of publication, at the office of Brownlow & O'Brien, in this city, (Knoxville.) The subject is an old one—*Calvinism*; but the positions, the style, and arguments of the book, will secure a multitude of readers."

A writer in the Nashville Advocate, signing himself H., has commenced a series of articles headed Analysis of the principles of Church Government—particularly that of the Methodist Episcopal Church.

Rev. Richard Holmes, a native of North Carolina, died at Cullodenville, Ga., on the 8th of January, aged 82. This venerable man did much to spread Methodism in Georgia.

Interesting communications have been received from our missionary, Bro. Jenkins, giving account of the reception into the Church of two native Chinese, *Lieu seen-sang* and his wife. ("*Seen-sang*" in Chinese appears to be like the American "Esq.," at the end of a gentleman's name, more for ornament than use.) Mr. Lieu and his wife are represented as devout and intelligent Christians. They have been under gracious impressions for a year, but our missionaries very wisely delayed their baptism until they had given unmistakeable evidences of a thorough change of heart. They were baptized in the presence of several missionaries connected with other

churches. Mr. Lieu. was Bro. Jenkins' Chinese teacher. He preaches the gospel about, as a kind of evangelist or lay-preacher, and will do much good. One or two of his discourses brother Jenkins describes in a letter published in the S. C. Advocate. May this be the first fruits of a mighty harvest!

The Texas Wesleyan Banner contains an announcement of the death of the Rev. Chauncey Richardson, formerly editor of the paper, and, at the time of his decease, Presiding Elder of the Galveston District. He died at the house of the Rev. Mr. Patton, near Brazos, Texas, on his way to his home. He was a great man in our Israel. He was one of the best preachers and writers in the Church. The Sermons he contributed to their periodical have placed his reputation very high and added to the reputation of the Southern Church. Personally we were very much attached to him. We admired his thorough Methodism, so free as it was from all bigotry. We admired his liberal mind, his gentle heart, his active life, his self sacrificing spirit. We have proofs of his nobleness near us, which we shall always prize. An unanswered letter lies before us in which he speaks of starting the next day upon his District. From that tour he never returned. Peace to his spirit and honor to his memory! He has left few equals in his church. Bro. Rottenstein of the T. W. Banner, speaking of this affliction, says, "It was an unexpected heart-rending stroke, spreading gloom over our whole city. And when the sad tollings of the bell from the church, where so often he had proclaimed the word of life, announced to our citizens his death; many a sympathetic tear testified his worth, and many hearts oppressed with sorrow sighed, "A prince has fallen in Israel." In the vigor of manhood, in the midst of a career of extensive usefulness, he has been called from his labors and toils, but thank God it is to rest and reward. He has literally sacrificed himself, in the performance of his arduous duties; his whole life was a scene of untiring activity in the service of the church; wherever a work was to be done, an honor to be conferred, an extra sermon to be preached, or an oration to be delivered at any time, in any part of Texas, he was chosen, and he always submitted cheerfully to his conference, and accomplished the task they imposed upon him. His absence in the conference will be felt most sensibly; a wide breach has been made in our ranks; and great is our loss. Br. Richardson was a native of the State of Vermont. He was born Oct. 10th, 1802. He joined the M. E. Church 1821; received license to preach from

the sainted Rev. Wilbur Fisk, P. E. of the Vermont district; joined the New England Conference in 1824, and was in due time ordained Deacon and Elder. Afterwards he joined the Tennessee Conference; in 1839 he came to Texas, and labored as a member of the Conference from its organization, (1840) until his death.

Mrs. Taylor, the wife of the Rev. Charles Taylor, our missionary to China, is compelled to return to the United States on account of ill-health.

The Rev. Dr. G. F. Peirce's eloquent address on laying the corner stone of a new edifice for Emory College, Ga., has been published in the S. C. Advocate. From it we learn that ten classes have graduated at the Institution, the first in 1841, numbering in all 155 graduates. Of these 16 are ministers of the gospel (three of them missionaries) and 40 are engaged in teaching.

At the Annual Meeting of the Missionary Society of our Church, held in Louisville, Ky., on the 19th of April, Dr. Schon, the Missionary Secretary, stated the following, which is highly illustrative of the growing spirit of missions among us. The collections for the year ending

May 1, 1846, amounted to	\$68,529
" 1847, "	73,613
" 1848, "	62,613
" 1849, "	65,495
" 1850, "	85,973
" 1851, "	113,801
" 1852, about	120,000

Making the aggregate of missionary collections, for the eight years of our separate organization, in the Methodist Episcopal Church, South, FIVE HUNDRED AND NINETY THOUSAND AND TWENTY-FOUR DOLLARS. The last year, it will be seen, is nearly double that of the first.

LITERARY NOTICES.

☞ Books of publishers in New York may be left at the store of M. M. Dodd; in Boston with C. H. Peirce & Co.

The Southern Methodist Quarterly, for April has arrived, freighted with excellent and interesting articles. I. A new Exegesis of Gal. III. 6—21, by the late learned Moses Stuart. II. Power of the Soul over the Body, a review of a work with that title by George Moore, M. D. III. Life and Correspondence of Dr. Arnold, by Prof. Hardy of Lagrange College. An excellent article. The life of Dr. Arnold exhibits the power which a single able teacher of youth may exert. He has probably done more for earnest piety in England than any man since the days of Wesley. IV. Hannah Moore. A short well-written article which will be appreciated by the ladies. V. A stirring article on the Relation of the Church to Missions, by Prof. Sassnet, of Oxford, Ga. VI. The Divine Government, by Prof. Bledsoe of the University of Mississippi. VII. A very judicious and well expressed article on Sketches and Skeletons, by Rev. N. H. D. Wilson of New Berne, N. C. Art. VIII. New Books.—IX. Periodicals and Pamphlets.—X. Biblical, Literary and Scientific Summary.

We have received from the press of Messrs. Shelton and Paul, Wadesborough, N. C., a more than ordinarily well printed pamphlet, entitled "History of Judas Jscariot, from the Period of his Call to the Apostleship to the Death; contrasted with the Doctrine of the Impossibility of Falling from Grace. By O. Scoville." The argument is close and well managed and discovers the absurdity of the injurious doctrine of "once in grace always in grace," which has lulled so many souls into a deadly carnal security. The general reception of the doctrine alluded to would be disastrous to society. Let our servants, for instance, be imbued with this sentiment, and we shall see the catastrophes which will follow. From very slight

grounds some of them assume their relationship to God, and then they may steal, lie, or, for that matter, cut their master's throat; "once a child always a child." This is no fancied danger. We were once informed of a community where the slaves had begun to sing this song to themselves, and the citizens were in considerable alarm. Bro. Scoville's pamphlet should have a wide circulation. It will do good by counteracting a subtle and dangerous error.

"Ezekiel's Vision of the Chariot-Throne: Being the Annual Sermon for the Tennessee Conference of 1851. By Rev. E. H. Hatcher, A. M." We acknowledge with pleasure the reception of a copy of this eloquent sermon. It is an animated and interesting exposition of the doctrine of angelic ministration in human affairs. It will detract nothing from the high reputation of its author as a brilliant writer.

From Gould & Lincoln, Boston, we have "Foot-prints of the Creator, by Hugh Miller." Our notice of this work has been crowded out of former numbers. Mr. Miller is perhaps the most fascinating of the writers on geological science. He has a comprehensive mind, is scientifically learned in the matters which he discusses, yet is free from baldness and dryness of style. His work delights while it instructs, and, what is more he strikes error on the head with a sledge hammer. He perfectly stones the development theory to death. He buries Lamarck in the hidden places of rocks. He well deserves Dr. Buckland's prediction that if his life be spared he will do equal service to science and theology. Those who have faith in the inductive system as applied to science and who also believe *every word* of that precious old book, the Bible, will thank God for raising up such a man as Hugh Miller. The edition we now notice is improved by a Memoir of the author written by the distinguished Agassiz.

The same publishers send us "The Poetry of Science, or Studies of the Physical Phenomena of Nature. By Robert Hunt." The design of the work can be gathered from the

title. It is not a book for scholars alone. It is intended to show that scientific facts and natural phenomena "have a value superior to their mere economic applications." The author has drawn upon his imagination for the embellishment of his work, but not, he thinks, at the sacrifice of stern truth. In this edition some inaccuracies and errors of the first have been corrected. The London Morning Herald says that it is "one of the most readable epitomes of the present state and progress of science we have yet perused."

From the Presbyterian Board of Publication we have "The Spiritual garden, or Traits of Christian Character delineated." The little book is an excellent collection from the writings of Rev. James Hamilton of London, Burder, and McCheyne, among other things Hamilton's "Church in the House" and McCheyne's "Remember Eli," two treatises we would have all our friends read with devout attention.

"The Young Man's Counsellor," is the title of a neat volume published by C. H. Peirce, Boston, from the pen of the Rev. Danl. Wise, A. M., a rather voluminous writer of religious books. The present volume contains sketches and illustrations of the duties and dangers of young men, and is designed to be a guide to success in this life and happiness in the life to come. The style is sprightly and many of the illustrations most happily chosen. The pious sentiment predominates through the work. It will prove an acceptable gift book to young men by pious friends.

The Southern Lady's Companion for May is on our table, with its usual miscellany. It is published at Nashville, Tenn., and edited by the Rev. M. M. Henkle, D.D. \$1 per annum.

Godey's Lady's Book for May is an improvement upon its predecessors. It has several papers of decided value. We are glad to see that the sentiments of the great female public are demanding such things of the publishers of fashionable Magazines for the sex. The embellishments are good.

Receipts from April 22nd to May 23rd.


The following have paid for 3d vol: Jos. W Porter, Rev. A Williams, Miss M W Arnold, Miss H Anderson, Mrs. Ann Harris, Rev. G C Armstrong, Rev. J H Davidson, Mrs. R Hines, W A Champlin, R B Powell, W R Wrenn, Rev. Jno. Lane (one vol. still due,) Rev. W H Seat.

Paid for 4th vol: Jos. W Porter, Rev. L B Davison, (5th vol. yet due,) Rev. A Williams, Miss M W Arnold, Rev. J Shook, (thank you, your Pulpit has been going regularly to Gilmer, Texas.) A S Shaffer, Miss H Anderson, D McCall, Rev. J Nicholson, Rev. R Abbey, Rev. G C Armstrong, H L Tucker, Rev. W B Johnson, Mrs. R D Cavine, Mrs. S Miller, Mrs. Mary Newman, Mrs. E J Carson, Col. T J Manley, R B Powell, W R Wrenn, Rev. H M Booth, Rev. W H Seat, Rev. J B Higgenbotham, D C Hardee, W G Biggs, Jno. H Johnson, Rev. F Mason, Rev. W W Gardner.

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Paid for 6th vol: Miss H Anderson, Jno. Guice, Rev. W Smith, A H Sealey.

Books sent by Mail, postage-paid. April 26, Rev. H B Hamilton, Tyler, Texas, one copy Taylor on Baptism, one Bible Expositor. April 28, Rev. Thomas James, Richland, Green Co. Mo., one copy Taylor on Baptism. May 10, Rev. D S Asbury, Fort Gibson, Creek Nation, Ark., two copies Taylor on Baptism. May 12; Dr. L V Greene, San Augustine, Tex., one copy *Home Altar*. May 15; Rev. E P Wilson, Nottoway, C. H. Va., one copy Bible Expositor. May 19, Rev. L B McDonald, Blountsville, Blount, Ala., one copy *Home Altar*.

 Dr. Sterling Autry, your name has been entered at Cotton Grove, Tenn., you can send us one dollars worth of postage stamps, as we find it difficult to dispose of the Tennessee money.

Rev. L. B. McDonald, thank you for your agency, please continue. Your Pulpit is free for 5 vol.

Harper's Mag. written for May 19, Dr. Jno. P. Thomas, 23 W. F. Carter.

THE SOUTHERN METHODIST PULPIT

Is published monthly, in *Greensboro', N. C.*, at \$1.50 a year. When paid strictly in advance only \$1 is charged. Each number contains 32 pages octavo, and is covered; and mailed with great care. Our arrangements are so complete in this respect that we feel sure that failures to receive all the numbers must originate in the carelessness of Post-offices.

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THE SOUTHERN METHODIST PULPIT.

EDITED BY

CHARLES F. DEEMS,

PRESIDENT OF GREENSBOROUGH FEMALE COLLEGE.

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GREENSBOROUGH, N. C.

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III. THE HOME-ALTAR: BY THE EDITOR OF THE SOUTHERN METHODIST PULPIT. This is a beautifully printed volume of 280 pages. It contains an *Appeal in behalf of Family Worship*,—with Prayers for the aid of those who are beginning to discharge this duty,—and a selection of Hymns for Domestic Worship from all the evangelical Hymn-Books.

This work is neatly bound and may be ordered from the publisher, M. W. Dodd, New York,—or from Rev. Dr. Early, Richmond, Va.,—or from John Ball, New Orleans,—or from Rev. D. J. Allen, Memphis, Tenn.,—or from Rev. Dr. Stevenson, Louisville, Ky. *But we will send a copy by mail, free of postage, to any person remitting 75 cents.*

☞ These three works, the Home-Altar, the Bible Expositor and Taylor on Baptism will be sent for two dollars.

Four editions of the HOME-ALTAR have been issued in eighteen months and the demand increases. Bp. Andrew and the late Dr. Olin have spoken well of it. The *New York Observer*, and the *Presbyterian*, the *Richmond*, *Nashville*, *Memphis*, and *Texas Christian Advocates* have given warm expressions of approbation.

"The appeal is in point—able and convulsive in argument—in style, clear and concise—in spirit, earnest, liberal and kind. It should be read by all, and especially by heads of families."—*The Weekly Review*.

"This is an excellent work. The Appeal ought to be placed in every house which contains no family altar. *It seems impossible to read it and continue delinquent in regard to the duty in question.* The prayers are all catholic and scriptural."—*Sunday School Visitor*: Rev. Dr. Summers, Editor.

"This neat little volume we have read once and again and cannot speak too well of it. There will hardly be any need for preaching on family prayer where it circulates."—*Rev. H. N. McTycire, N Orleans C. Adv.*

The appeal contained in it for family devotion is the most powerful and persuasive we ever read, and, it seems to us, must be irresistible. We invite the attention of the preachers to this book, as one the circulation of which will be of vast benefit to the Church.—*Rev. W. H. Hunter, A. M., Editor of the Pittsburg C. Advocate.*

SERMON VIII.

THE CHRISTIAN RULE OF ACTION.

BY THE REV. THOMAS CROWDER,

Of the Virginia Conference.

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him”—Col. iii. 17.

In this passage of scripture the Apostle assumes two things, first, the mediation of our Lord Jesus, and second, the duty of man to serve his Maker; and upon this two-fold assumption he places the obligation, that every word or deed of our lives is to be consecrated to God in the name of the Lord Jesus, and our thanksgivings are to be offered up to God and the Father by him. Therefore, in giving you our thoughts on the text, we intend to investigate, as well as we can, these leading branches.

I. First then, we begin with the assumed mediation of our Lord Jesus. A mediator is one, who interposes between two parties, in order to adjust an existing difficulty, or to obtain a benefit from one to the other party. If the mediator be a volunteer in the work of mediating, the parties concerned are not obliged to abide by the terms which he may propose; but should the parties concerned appoint the mediator, they bring themselves under obligations to adhere to the terms which their mediator shall fix on as wise and equitable for the adjustment. When the parties are equals, the appointment of the mediator ought to be mutual; but if the parties are unequal, as master

and slave, as king and subject, or as Creator and creature, then the appointment of the mediator rightfully devolves on the superior party. And *this right* of appointment by the superior party advances to the degree of *necessity* in cases, wherein the superior party is faultless and independent, and the inferior party is guilty and dependent, which is precisely the case now under consideration. The difficulty to be adjusted is between God and man; the Creator is absolutely free from all blame and independent; but man is wholly guilty and dependent: if therefore the difficulty be adjusted by mediation, the appointment of the mediator must devolve upon God. Accordingly God, in the exercise of his love to man, has appointed a mediator, whose work is to adjust and settle the difficulty, on such terms as will secure the honor of God, and the salvation of man.

Respecting the Mediator, whom God appointed to adjust the difficulty between himself and man, we remark that he is *one*. His oneness is stated with emphasis and clearness. "For there is one God, and one Mediator between God and men." "For there is none other name under heaven given among men, whereby we must be saved." As the difficulty to be adjusted, in all its aspects and bearings, was perfectly known to God, and he could not be mistaken as to what was necessary to meet the difficulty in all its parts and extent, it must be evident, that if two or more mediators had been requisite, he would have appointed them. This, however, he did not do; He appointed but *one*. If there be any, therefore, who hold the meritorious mediation of angels, of the Virgin Mary and of sainted ones in heaven or on earth, they must be involved in radical error—error which cannot be too carefully avoided. But still, then, the plan of mediation through our Lord Jesus may include among its various instrumentalities, the ministration of angels, the friendly interposition of sainted ones, and the gracious agencies and influence of relationship. The great Mediator, however, and the instrumentalities involved in conducting the work of his mediation are very different both in their relations and merits. He is independent; but they are

dependent. His sufficiency is inherent and infinite ; theirs is derived and limited. He is meritorious ; but they are without merit. He is the great Operator ; but they are the tools by which he operates. In view, then, of this essential difference between the Mediator and the instruments of his mediatorial work, we should be careful to guard against two errors, one lying on one side, and the other on the other side of the line of truth. The former is, the transferring of the honor and merit of the Mediator to the instrumentalities of his mediatorialship, thereby committing idolatry ; and the latter is, the neglecting to use those instruments of grace which are involved in the mediatorial scheme of saving sinners. The plan, *as it is*, by sinners is to be adopted, and used accordingly. The reasons for the oneness of the mediation of our Lord Jesus appear to us very obvious.

1. Because there was no other qualified for the work of mediation. The difficulty to be adjusted, let it be remembered, is between God and men. These are the parties concerned. God is the sovereign of the universe, his laws are holy, just and good, and the administration of his government is true and righteous altogether. The honor, therefore, of God is to be preserved unsullied, his laws are to be magnified and made honorable, and the integrity of his government, in its administration, is to be maintained. Now if these statements be true, then it will appear that the person of the Mediator must be glorious and exalted, in order to treat with a being so great as the Almighty, and in order that the Sovereign of the universe may safely confide to him the honors of his Godhead, and the complicated interests of his unlimited monarchy. But upon the other hand man is a rebel, a guilty culprit, and under the sentence of death. Now to save him, death is to be abolished, guilt pardoned, and purity and obedience restored. The case of sinful man, therefore, calls for sympathy, suffering and death. The question, then, is, who is competent to meet the high behest of heaven's throne, and to answer the urgent demand of suffering humanity ? The answer is unique : "Emanuel, God in man, God with us." He should be the bright-

ness of the Father's glory and the express image of his person ; and he should also be in the likeness and fashion of man. Such was our Lord Jesus. His incarnation is stated expressly in the word of God, the only competent source of information on that point. He, therefore, who does not speak according to the divine oracles on this doctrine of theology, evinces, not his superior wisdom, but his gross darkness. To the law, then, and the testimony of God we cheerfully go for instruction and guidance. The Apostle John says, "In the beginning was the Word, and the Word was with God, and the Word was God—and the Word was made flesh, and dwelt among us." The Apostle Paul says, "Who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Again, "For in him dwelleth all the fullness of the Godhead bodily." And again, "Without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." Such statements of holy inspiration might be multiplied, almost, to any extent ; but the strength of their testimony would not be at all increased. And the individual, who would not believe those which have been adduced, would not be inclined to believe, even by a multitude ; and the entertainment of doubt in the face of such clear testimony, cannot fail to be offensive to God, and criminal in the highest degree.

The incarnation of our Mediator is not only expressly stated, but it is also fairly inferable. Let it be premised that there are but three classes of intelligent beings, of which we have any knowledge ; to wit, the divine, the angelic, and the human. Now, assuming this premise as our postulate, the Apostle says, "He (our Lord Jesus) took not on him the nature of angels ; but he took on him the seed of Abraham." The analysis of this scripture is clearly this—the personal pronouns *he* and *him* prove, that, as *he* did not take on *him* the nature of angels he was not an angel ; they also prove, that, as *he* took

on *him* the seed of Abraham, *he* was not that seed before, that is, *he* was not a human being; then, it follows, if he were not an angel, nor a human being, that he was divine. But he was more than divine; for he did take on him the seed of Abraham, therefore he was God manifest in human flesh. Again, the Apostle John says, "Jesus is the root and offspring of David"—now, David's root, that is, his maker was not an angel, nor a man; he was therefore God. But he was also the offspring of David; and consequently, he was God manifest in our flesh.

The incarnation of our Lord Jesus will also appear from what is predicated of him in the word of God. The following examples will serve as striking illustrations. Creation and birth are both affirmed of him. "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." This passage of holy scripture, by the Apostle Paul, in his epistle to the Hebrews, is quoted from the 102nd Psalm; and it seems to us, that language cannot be stronger than this is to convey the idea of the act of creation, and this work is attributed to Jesus Christ. And yet, in the second chapter of Matthew, it is stated that "Jesus was *born* in Bethlehem of Judea in the days of Herod the king." Now, let the incarnation of our Lord Jesus be rejected, and these two scriptures affirm opposite things of him, both of which cannot be true. But let the incarnation of our Lord Jesus be admitted, and both of these predicates of him are true; creation being affirmed of his Godhead, and birth of his manhood. And the admission of the incarnation of our glorious Mediator is necessary to give harmony to these, and similar passages of sacred writ. Again; omnipresence and absence or locality are predicated of our Lord Jesus; as the following quotations will show, "For where two or three are gathered together in my name, there am I in the midst of them." "And lo, I am with you always,

even unto the end of the world." "It is expedient for you that *I go away*." "The poor ye have with you always; but *me* ye have not always." These passages also affirm opposites of our Redeemer, both of which can only be true in view of his unique personality, as God and manifest in the flesh. Once more; perfect knowledge and partial ignorance are predicated of our Lord Jesus, as will be illustrated by the following instances: "Lord, thou knowest all things, thou knowest that I love thee." "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man."—"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." "And Jesus increased in wisdom and stature, and in favor with God and man." These quotations also involve a palpable contradiction, unless the Godhead and manhood be united in the person of our Mediator; but this admitted, all is true, consistent and harmonious.

Finally; the incarnation of our Mediator is exhibited and illustrated in his earthly sojourn. At his birth, his humanity is exhibited in the manged babe; but his divinity is displayed in the prostrate worship and gifts of the wise men of the east. At twelve years of age, his humanity appears in dignified youth among the Grand Council of the Jews; while his divinity is developed in the depth and wisdom of his questions and answers to the members of the Council. On the sea of Tiberias his weary humanity sleeps, amid a storm, in the hinder part of the ship; but his divinity is exhibited in commanding the winds and the sea to be still, and a calm ensued. At the gate of Nain, his affected humanity sympathizes with the widow whose son was dead; but his divinity is displayed by calling up the widow's son from death, and delivering him to his mother. At the grave of Lazarus his humanity weeps with Mary and Martha; but his divinity is revealed in commanding the dead to arise, and, he, that was dead, comes forth. At his cross his bleeding humanity is nailed to the wood; but the strong arm of his divinity plucks the thief on his cross

from the opening mouth of hell. In his own sepulchre, we behold his uncorrupted body, lying, a captive bound for a brief period ; but we are astonished at his divinity, bringing out, from the dreary domains of death, the innocent and glorious captive, and exalting him at the right hand of the Majesty on high, as the pattern and the pledge of the future and complete conquest of our Mediator over the wasteful empire of Hades. Thus clearly and fully was the incarnation of our Lord Jesus exhibited in the history of his visit to this earth.

The admission is at once and cheerfully made, that mystery is connected with the incarnation of our Lord Jesus. Without any controversy at all, great is the mystery of this doctrine of christian theology.

But the question arises, does the incarnation of our Redeemer, in its mysteriousness, differ from the works of God, or from the providence of God, or from the nature of God ? In our humble view it does not. Indeed we may exclaim, “ with all our boasted wisdom, how little do we know at last ! Is there any thing that we know to perfection, either in the material, or in the spiritual world ? Do we understand even what matter is ? What is its essence ? Do we know what spirit is ? then, what is its essence ? Almost all the phenomena of nature, its grandest operations and the laws of the heavenly bodies have been explained on the principle of attraction or gravitation : but in what does it consist ? Who will answer ? We can traverse every part of the huge and trackless ocean by means of the compass : but who understands the nature of magnetism on which all this depends ? We eat and drink in order to sustain life : but what is nutrition ; and how is it effected ? This has never been explained. Life depends on respiration for its continuance : but what kind of action is it, which, in a moment by the operation of the lungs, separates the oxygen, that is friendly to life, from the nitrogen, that would destroy it ; suddenly absorbing the one, and expelling the other ? Who among all the wise men have guessed this out ? ” *

* Dr. A. Clarke.

but the ways of providence are equally inscrutable. Why are some wicked persons so greatly prosperous, while some of the pious are so wretchedly poor? Why do some very wicked persons live to a great age, while some pious, talented, and useful persons have been removed from the stage of life by an early death? Why do the innocent, in some instances, suffer in the place of the guilty; and very frequently along with the guilty and mean?

What is true of the works of God, of the providence of God, is true of himself. God, in his essence, in his attributes, natural and moral, and in the administration of his government, is, confessedly, the most mysterious of all beings; and yet, no one dares to question his absolute perfection, or the unalterable rectitude of his government. If, then, mystery is everywhere to be seen in the universe of God, and in God himself; is it at all surprising, that there should be mysteries connected with the truths of revelation, and especially with the mode in which those truths exist? But with respect to the mystery, which attaches to the truths of divine revelation, we are disposed to take one step more. It is this. If all the works of nature, and the dispensations of divine providence, and God himself, be mysterious; and yet the doctrines of the book professing God's word entirely free from all mystery: then it will follow, that the bible is not true, because it is unlike the works of God, the providence of God, and unlike God himself. But as the bible, in its truths, is mysterious, being in this respect like the works and providence of God, and God himself, other necessary evidences being present; it therefore follows, that it is true. The mystery, then, of the incarnation of our Lord Jesus is the proof of its truth, and not an objection against it. Besides, the incarnation of our Lord Jesus, in his mediatorial work and office, is a great condescension to our weakness, and also a great help to our devotion. The Godhead, dwelling bodily in the man, Christ Jesus, becomes much more clearly, to the eye of faith, the focal point of light and grace, and also much more easily the attractive centre of our clustering affections, prayer and praises, than if IT had remained in its pure

spirituality to be hunted by our thoughts and affections in the depths of eternity, and in the infinitude of space. It is in the face of Jesus Christ, that the light of the knowledge of the glory of God appears, or shines.

2. Our Mediator is one, because no other being in the universe is able to do the work of mediation. The mediatorial work divides itself into three branches ; that is, atonement, intercession, and rule. The atonement is "the expedient, which God substituted in the place of the literal infliction of the penalty of his violated law, so as to supply to his government just and good grounds for extending favors to sinners." Now as the soul of man is immortal, and the obligation of the divine law is infinite in duration, it will appear very obvious, that the atonement in behalf of offenders must be of infinite merit. An atonement short of infinite merit would not have been a sufficient demonstration of the evil of sin, and of the sincerity of the divine purpose to punish it ; nor would it have been a sufficient regard for the honor and rectitude of his law and government, nor a sufficient manifestation of his willingness to pardon the penitent. But such an atonement could only be made by one, who combined in his person the properties of infinity, perfection, and merit ; and also the capacities of subjection, suffering, and death ; but, as we have seen, no other possesses this personality but Jesus of Nazareth. He is God over all ; and also the seed of the woman.—He is the Sovereign of the universe ; and also the "born under the law."—He is the Great Minister of justice ; and also the bleeding victim of the garden.—He is the living God ; and also the dying Lamb.—He is the God, that purchased the world with his blood ;—therefore none but Jesus could make an atonement for sinners. "He tasted death for every man ; and is the propitiation for the sins of the whole world." "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." His atonement is not only available for the pardon of our guilt, but also for the purification of our hearts. And for the accomplishment of these pur-

poses of his mediation, he appears at the right hand of the Majesty on high as our intercessor.

The intercession of our glorious Mediator respects the entire race of fallen men. As his atonement was designed and made for all, so his intercession is made to bear upon all in the most effective manner, compatible with the free agency of sinners. The vilest of the vile among sinful men are the objects of the Savior's most intense solicitude. Those who clamor most loudly for his crucifixion, and whose fingers are reeking with his blood, are invested with his tender sympathies; and while they give him vinegar to drink, and wag their heads in derision at him as he hangs on the cross, he intercedes for them, saying, "Father forgive them for they know not what they do:" and to such as are looking on him whom they have pierced, and are weeping as one for an only son on account of their sins, he says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest; take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Nor can he behold a trembling penitent before his cross, without feeling his bowels of mercies to yearn over him. The church, in a peculiar sense, is the object of his intercession. "I pray not for the world, but for them which thou hast given me," says the Mediator himself. That is, he does not pray for the world as he prays for the church. The ministry and membership compose the church; and for the purity, unity, and success of both, he prays most fervently. Take an example from the writings of the beloved Apostle: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through thy truth. Neither pray I for these alone: but for them also which shall

believe on me through their word ; that they all may be one ; as thou, Father, art in me, and I in thee, that they all may be one in us : that the world may believe that thou hast sent me." Now, to conduct this intercession in behalf of the world in its various degrees of vice, and in behalf of the church in its various aspects of character, condition, and wants, so as to make it harmonize with the interests of all the moral intelligences of the universe, and, with the administration of the government and attributes of God, requires wisdom and sympathy, and power and authority, such as are peculiar both to God and man, and such only as are possessed by our *One Mediator* ; whose Godhead enables him to take the entire interests of eternity into his view, and whose manhood, at the same time, gives him an identity of interest with the objects of his intercession—"He is the only wise God, our Savior ;" "reconciling all things unto himself ; whether they be things in earth, or things in heaven." And this he does through the blood of his cross,

"Five bleeding wounds he bears
 Received on Calvary,
 They pour effectual prayers ;
 They strongly speak for me ;
 Forgive him, O forgive they cry,
 Nor let that ransomed sinner die."

The work of mediation involves rule and dominion. Jesus, therefore, "being made perfect, became the author of eternal salvation unto all them that obey him." Then, to be personally, and for ever, interested in the mediation of our Lord Jesus Christ, we must come under the power and control of his truth and spirit, and we must be made the loyal subjects of his spiritual kingdom : that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ, our Lord. Now, who can be justly entitled to the supreme affection of our hearts, and devotion of our lives, but that God, who is before all things, and by whom all things consist, and who is Head over all things to the church ? Our Lord Jesus, the only natural heir of God and man, is the only just claimant to the presidency of the universe, and worthy of

equal honor with the Great Father of us all; and therefore, the only Being capable of bearing a universal sceptre. And who, so worthy as the "Lamb slain, but living again, to be loved and adored by the principalities and powers in heavenly places, and the generations of men over whom the current of eternity is sweeping? Jesus, then, as the bleeding Lamb, as our great High Priest, passed into the heavens for us, and as Lord of all, is the only Mediator, who can transact the important work of reconciling sinners to God upon safe and honorable terms to the universe.

3. Our Mediator is *one*, because none other is entitled to the glory of the mediatorship. As no other was designated by the Father of the universe to this vast and complicated work, as no other is in possession of the necessary qualifications for the performance of the great work of making an atonement for sin, and thereby demonstrating the evil of sin, securing the honor of the divine government, and exhibiting the love of God to sinful man, and his perfect willingness to save all that might come unto him through his glorious mediation, and no other has ever been accepted in the mediatorial office; it clearly follows, that no other is entitled to the glory of this high office and work. It is not philosophy, nor Phariseeism, nor sufferings, nor purgatorial fires, to which we are indebted for the salvation of our souls; but to our One Mediator from first to last. "To him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father:—unto him be glory and dominion for ever and ever. Amen." He is worthy.

II. The second assumption in the text is, that it is our duty to serve God. The right, which our heavenly Father has to us, is of the most unquestionable kind. It arises from acts and relations, on his part towards us, of the most important and vital character. We are the creatures of his hands; "in him we live, and move, and have our being;" every good and perfect gift comes down from him, the Father of lights, and the precious blood of his son has been shed for us, as the price of our redemption. These acts in our behalf, and which are

enduring, and these vital relations to us, which are sustained by our heavenly Father in the highest degrees of faithfulness, and truth, and benevolent purpose, are the foundation of inalienable right : so that, for him to bless those who love and serve him, and to curse those who hate him and serve idols, can never admit of a question. And in the day of final accounts, if not before, this right of God will be perfectly recognised, and the issues of its exercise will be felt to be just and right. The nature of the service, which we owe to God, must correspond with the moral attributes of our Maker, and the properties of his moral law and government which are based on his moral perfections ; otherwise it will fail to please him, and also to be a source of peace to our own souls. God is a Spirit ; and therefore he seeks a spiritual and true service. God is holy ; and therefore requiring sinners to be created anew in righteousness and in true holiness. "The Lord is righteous in all his ways, and bountiful in all his works ;" and obliges us therefore to be followers of him as dear children. The great Father of all causes his sun to rise upon the evil and the good ; and sends his rain upon the just and upon the unjust ; and therefore he binds us to love our enemies, to do good to them that hate us, to bless those who curse us, and to pray for such as despitefully use us, and persecute us. The nature of God's service is therefore spiritual and true, just and righteous, benevolent and expansive.

The extent of the service which we owe to God, as ascertained in the word of God, and from the deductions of enlightened reason, cannot fall short of our entire capacities, time, relations, and being. All are from God ; and all should be consecrated to God. All are continued by God's will, agency, and goodness ; and all should be faithfully employed in his service. To this position we cannot discover any chance for demur—its integrity must be, at once, seen and felt. This being admitted, then, the first act, on the dawn of responsibility, is, for each rational human being to consecrate himself, without reserve, and for ever, to God his Maker. Every marriage, which is formed, should be formed in the Lord. Every

occupation that is followed, should be pursued in the fear of God. Every office, civil and religious, should be received and held in accordance with the powerful motives and holy sanctions of the bible. Insomuch, that in the inward and outer man, and in the relations of husband and wife, of parent and child, of master and servant, of ruler and citizen, of minister and member of the church, and in agriculture, mechanics, merchandize and the professions, there should be a hearty and entire consecration of all to the honor of our great Lord: and the onward movement of the whole should be to disarm death of its sting, and to inspire confidence before the presence of the Judge of quick and dead in the day of final decision. "And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." But this service, after all, finds its sweet savor before God in the name of Jesus Christ. It is the name of Jesus, therefore, that sheds balm upon our acts of devotion to God; and that brings our spirits into elevated and holy fellowship with the Father. We are brought, then, in the last plan, to consider the requisition, based on the two-fold assumption which has been investigated.

III. "Do all in the name of the Lord Jesus, giving thanks to God and the Father by him." To serve God in the *name* of Jesus is to submit to the authority of Christ—to take his law as the rule of our faith—to imitate his example—to seek the succors of his grace, and bring glory to his name. "If any man love not the Lord Jesus, let him be anathema, mar-anatha—he that hath the Son, hath the Father also." Jesus, then, is the circle where our passions are to move, and the centre of our souls. He is our all in all. It is his mediatorial character that God, the Father, contemplates with peculiar pleasure. "This is my *beloved Son*, hear ye him," said the Father to the disciples of his Son, when he was transfigured before them—this was the voice that came from the excellent glory, to which Peter bore testimony. The Apostles of our Lord Jesus Christ, being under plenary inspiration, contemplated his mediatorial character with the same deep and abid-

ing pleasure ; his cross was the sum of their desires, the theme of their preaching and the crown of their glory. " God forbid," said the chief of them, " that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." No man can come unto the Father but by Christ. " Without me ye can do nothing," said the Savior himself : but says an Apostle, " I can do all things through Christ which strengtheneth me." The name of Jesus, then, involves in its glorious mysteries, as its essential property, the atonement which he made for sinners—the blood that speaks better things than the blood of Abel. It is the blood of the Lamb, sprinkling our persons, our offerings, our duties, our sufferings, and our charities, that imparts acceptableness and sweet odor to the whole before the presence of God. The blood, then, of Jesus, our great Mediator, being the only medium of access to the Father, cannot be valued too highly by us, nor too freely used. Seeing the blood of the Lamb constitutes the only currency and bill of exchange by which transactions can be established and carried on between this sin-stricken world and the kingdom of heaven, that blood must be sprinkled upon us, or used by us, in every effort we make to serve and glorify God. This view of the subject necessarily involves the principle of faith. " Without faith it is impossible to please God ; therefore, he that cometh unto him must believe that he is, and that he is a rewarder of them that diligently seek him." " For we walk by faith, not by sight." It is, therefore, the constant exercise of faith in the atonement that gives to it, its abiding efficacy in every condition, relation, duty, and charity of life. Living by faith keeps the soul and body, the house and family, the farm and counter, the bench and office, the sceptre and the throne, the study and the pulpit sprinkled with the blood of atonement. Many persons look upon the sacrament of the Lord's supper, as being too sacred for them to approach or handle, and yet they would not dare to omit their secret prayers. This is erroneous, if our view be correct respecting the requisition of the text, that whatsoever we do, we are to do in the name of Jesus. What

is the difference between the acts of secret prayer and communion? the only difference to my mind is, that one is performed without symbols, and the other is not. The pious individual in the closet has no symbols before him, in the use of which he is to worship; but the person at the table of the Lord has the symbols of bread and wine, which he eats and drinks in his devotions to God. Now what is it, that makes both these acts of worship acceptable to God? Surely, it is faith in the blood of Christ. The blood of the cross, then, is as much relied on in our prayer as it is in communion; and this is true of every act of devotion, which is acceptable to God. This view of the subject will very clearly evince the chief matter of concern with us; which is the cleansing of ourselves from all filthiness of the flesh and spirit. For if we regard iniquity in our hearts, or practice it in our lives, no act of service, which we attempt to perform, can be acceptable to God. "Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon." "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded; be afflicted, and weep, and mourn; let your laughter be turned into weeping and your joy into heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." This point being well guarded, the path of duty, through all its course, lies under the approval and blessing of God. And, as man has temporal, as well as spiritual duties to attend to, whatever he does, in the various relations and departments of life, connected with his physical and spiritual interests, he may confidently look for the blessing of God to rest on him. If, however, the heart should not rest on the atonement of Christ, and be turned away from the path of duty, the curse of God abideth. Hence the proverb, "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just." Let, then, the heart be sincere, the motives pure and the principles sound, and the blood of our One Mediator may be used profitably in all the duties of life, pious and relative, in all cases of emerg-

ency, affliction and trial, by day and by night, in the field, shop and church, at home and abroad, on the land and on the sea. It may be used by the penitent through the whole process of seeking the favor of God; by the believer through the whole struggle of his purification, and by the sanctified person through the whole period of his purity and uprightness; keeping him unspotted from the world, sin and the devil; and imparting to his soul perfect love, casting out tormenting fear; the peace of God which passeth all understanding; and the sure and steadfast hope which is the anchor of the soul on the ocean of life. There is nothing but sin, loved and indulged, that can prevent the proper use of the blood of atonement: and the more it is used properly the better. In it let our robes be washed and kept white; by it let our household, our occupation, our position in this life, and all our intercourse with mankind be sprinkled, and with the purple mark and insignia, let us be sure to meet death, and our great Judge, when he shall make his second appearing. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." A song of devout, and swelling, and eternal praise is due to our adorable Jesus. But, O, eternity is too short to utter his praise. Now, if the blood of our Lord Jesus should be neglected, or despised, or accounted an unholy thing, what a fearful destiny awaits such neglecters, despisers and haters of the cross of their only Mediator. The name of Jesus, which, to them, should have been filled with the sweetest sounds, will be filled with the deepest tones of dismay and horror; and the lips, which should pronounce upon them an eternal blessing, must denounce against them an eternal curse. May all such take warning, and avoid, by a hearty and timely repentance, that bitter curse. Amen.

THE ATTRIBUTES OF GOD.

[This Tract was prepared to be translated into a foreign language for the use of a Mission Station. This may account for some peculiarities in the mode of treating certain of the topics.]

All the things which we can see may be divided into two classes, the *first* are the things which man has made, and the *second* are the things which man has not made. Man made the compass. It is composed of wood, and glass, and a substance which when left to a free motion so arranges itself as to point always in one direction. Man made the compass, but who made the wood and the magnet? No matter, that we ever saw, was capable of self-motion. A tree cannot move itself: nor can one tree take another and therefrom form any article,—as a house or a boat. So with all matter. If matter cannot move itself nor impress motion upon other matter, much less can matter create itself. In order to create itself it must be already in existence and possess power. But this is an absurdity. Who created matter? Who made the sea, the rivers, the mountains, the sun, the moon and the stars? Some being must have made them, and the maker of them must have been possessed of intelligence. He who makes trees must be wiser and greater than he who makes a house out of the trees. As matter cannot move itself, that which moves it must be greater than matter and different from matter. A dead body cannot move itself, but a living body is seen to be in motion. This is the difference between them. What makes the difference? There is something in a living man which moves his body; when the man dies that something is gone. We call that something “spirit.” If we sit down beside a dying man and watch him carefully we perceive that a moment arrives when he ceases to move. The spirit has gone. Do we see the spirit, or hear it, or taste it, or smell it, or feel it? No. Then this is a part of the difference between *spirit* and *matter*. The former is not perceptible by the senses, the latter is. The former can move itself,

the latter cannot. Spirit can move matter, but matter cannot move spirit.

He that made all things which man has not made, and who also made man, we call God; and we believe that He is a spirit,—because we cannot perceive him with our senses, and because he controls matter, making it into thousands of forms more beautiful than the works of man, and giving to it motion, as to water and flame, and the heavenly bodies. God also made man. Either man made himself, or he was made by some other being. He did not make himself, for no being can make itself since *to make* requires previous existence and intelligence. We were born of our parents, and they of their parents, and so back. But who made the first man and woman? God made them. Either there was a beginning of our race or there was not. If there was no beginning, there must be an eternal chain of generations. If so, would we not have records running back through millions of ages before our most ancient of records? Would there not also now be a larger population than could exist upon the earth? Indeed, would there not have been repeated necessities for sweeping away existing generations to make way for others? But we have no account of these things. We believe, therefore, that He who created the first man and woman is God, as there must have been a first pair, and they could not have created themselves.

God, the creator of Heaven and Earth, is eternal, that is, He has never had a beginning and will never have an end. He never had a beginning. If he had, he must have been created as He could not have created himself. Then, *his* creator is God. This argument may be applied through any series, and must, finally, drive us to an uncreated, and consequently eternal Creator of all things. He will never end. Nothing in existence can cease to exist without the influence of some controlling and consequently superior being. There is nothing in the universe superior to God, therefore, there is nothing which can extinguish his existence. God must then be without beginning and without end.

There is but one God, and besides this there is no other God. There cannot be supposed to be two Gods, as it should always be in our minds that we should worship as God no being who is not perfect and is not superior to all other beings. If there were two Gods, then one must be superior to the other, or both must be equal. If one is superior to the other, then that one is God, and the other is not. If both be supposed equal in every respect, then neither has supremacy in the Universe, as neither could fill all space with worlds for instance, or do anything else that he desired, without probably interfering with the will of the other, and to suppose that both would always will and do the same thing, would be to suppose that they are identical, that is, that they are one. So that upon any supposition, we must be led to the belief that there is but one Supreme Creator and Governor in the Universe.

It is very important that we have correct views of the character of God, as that lies at the foundation of all religion. Our minds and hearts will be insensibly but certainly and greatly influenced by the study of the character of the God whom we worship. If he be a low character, our natures will be degraded, but if he be holy, great and majestic, we must be improved by the contemplation of His attributes.

We have said of the true God that he is a spirit and consequently is invisible. No man hath seen God at any time. The invisible things of God are his eternal power and godhead. God has no body, parts, or members. If he had a body, that would, in some sense, confine him. We know that although our minds are able to send thoughts across the ocean up to the stars, all over the world, nevertheless, the body holds it to one place, and is thus as it were an imperfection so that while the mind of man is superior to the matter of which his body is composed, it is, notwithstanding, much influenced by the body. It seems, however, to be necessary that we have bodies to locate us, but God has no such necessity. The universe is moved by the will and thought of God just as our bodies are moved by our thoughts and will. But the universe is not God's body. He existed before it, and i

all matter were instantly struck into annihilation, God would remain untouched in the fullness of His perfection. When God speaks to us of His face, His hands, His heart, we are not to understand that He has these parts like a man, but that he uses expressions adapted to our comprehension, intending to signify His favor, His power, His love.

God is present everywhere. A man's body can be only in one place at a time, and his mind can be in only one place. But it is not so with God. Wherever we go God is there. He is present in the light and in the darkness, among crowds of men and in the wilderness, on the land and on the sea, all over this world, and at the sun and moon and stars. If we should dig down deeply in the earth, God would be there. If we could dart ourselves far out into the sky beyond the sun and all the planets, to that part of the universe where there is no living creature, and where the rays of light have never penetrated, we should find God there, and although we should not see Him, He would see us; and if we did wrong He would punish us, and if we did right He would reward. We may say to God as a great and good man once said: "Whither shall I go from His Spirit, or whither shall I flee from His presence? If I ascend up into Heaven thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Heaven cannot contain God. He filleth all things. In Him we live, and move, and have our being.

It is always to be borne in mind that God is not a created being, that he is a self-existent, independent spirit. We prove His omnipresence by this argument. He is totally independent of all other beings, and is therefore not limited by them, and as parts of space are alike, there is no more reason why God should exist in one part of space than in another, and we may suppose, therefore, that he is as much present in one place as in another.

But, then there are evidences of His presence, although He is not seen. And the fact that God is invisible to us, does

not prove that He does not exist. A burning lamp may be set before a blind man, and he may not perceive it, because blind men have no faculty for perceiving light; but the light exists nevertheless. So we cannot see God, because we have no faculty for perceiving spirits. There are evidences of His existence wherever we have been and wherever we have heard from. No matter can move itself. Where there is moving matter there must be a moving agent. Everywhere there is motion; everywhere there must be an agent. God is the universal mover. Now if there be evidences in the growth, death, and regeneration of plants, in the sustentation of the lives of millions of breathing, moving animals, in the perpetual change of matter everywhere, if there be evidences of God in these, we may conclude that he is far beyond the space which binds our researches to a circle so small in comparison with the whole universe. And if He is present where worlds already exist, why should He not be beyond them? He was present to create the worlds. As He is eternal and self-existent, He retains the power to create more worlds. It is reasonable, then, to suppose that He is everywhere in space where worlds can be created.

We must never yield ourselves to the feeling that God is not, because we see Him not. You have a friend; look at him; consider his height, weight, complexion, features, voice. You have known him for ten years. You could scarcely mistake him. Where is the friend? Not the eyes, mouth, hands, feet, or the whole body of that man. How do you know he is your friend? The kind word, the judicious advice, the effort to promote your happiness prove that in him is your friend. You meet him the next day and he has become your enemy. There is no change in height, weight, complexion, appearance, or voice. Where is your friend? He is not there. The man is visible, the friend is invisible. So with God. We see the world, we see it everywhere providing food for man, carrying on some operation, and we conclude that the great Maker *is*, and that He is everywhere. By Him all things exist.

This one, self-existent all-moving God is a perfectly holy

Being. He cannot think wrong. He cannot speak wrong. He cannot do wrong. There is no taint upon his Spirit. He is a spotless Sun. He cannot even look upon sin with allowance. He utterly abhors all things impure. Sin could not rest with Him. He is holy because he is perfect. All sin is imperfection, and because He must be perfect to be God, therefore He must be holy to be God. This is his brightest crown. He is *glorious* in holiness.—Every word that proceedeth out of his mouth is holy. Any being which utters a single word that is impure, tainted with any kind of sin, injustice, or falsehood, cannot be God. Consequently no human being can ever become a God, and if not, may not be worshipped, for the Lord will not let us give His glory to another. He has manifested His holiness in all His works. The angels whom he has made are all spotless. When He first made man, He created him holy, and pronounced all the works of his hands to be good. The sin that is in man is not part of his original constitution. It came not from God. Sin is that thing which God's soul abhors. In all His laws is this holiness manifested. Every command is perfectly adapted to man's nature as a holy being. *God's law is pure*. He gives no license to lust, no freedom to depraved passion. It is everywhere spiritual, pure, exalted. He forbids all wrong to the bodies, minds, spirits, and interests of man. There is no leaning to iniquity, no compromise with the weakness of our fallen nature. It is holy, just, and good. Throughout all the government of God is this true. We may not always understand, may not see why things on earth are driving forward in a certain way, why some things are allowed to happen which it would seem to us that a pure God would not permit; clouds and darkness may be around his throne, but just and holy is the King that sitteth thereon, and towards all creatures in heaven, and earth, and hell is his government administered with perfect purity. He has shown His holiness in the plan which He devised for the achievement of human redemption. Man has sinned. What was to be done? God had intended him for everlasting happiness, and therefore had made

Him holy. But he sinned. He was stained. The pure fountain of his spirit was made unclean. How was he to be saved? Jesus Christ, the Son of God, came in human flesh, and was crucified for the sins of men. The abhorrence of God for sin was shown in this suffering of his Son. How could he have made it more manifest? He loved man. He loved his Son. His Son was willing to die to redeem man from all sin, and in His death He showed how intolerable was sin to God, who entered upon this extreme measure for its destruction. If a king should put to death his only Son, who voluntarily stood in the place of one who had committed a great crime, such a course would indicate distinctly how unspeakably dreadful this crime was in the sight of that monarch. Such is sin, and such God's holiness that He could not tolerate it, although committed by others, when its penalties were assumed by His Son. Well may all the angels in heaven fall before his throne and cry Holy, Holy, Holy, Lord God Almighty!

The Supreme Creator is perfectly just, He calleth himself "the just one," "the most just," "a just God and a Savior." He means that he is perfectly sincere, upright and righteous in His nature, in His language, in His government, and in all His dealings in all places of His dominion. He does not require of any creature what that creature cannot perform. He is not a hard master. He knows precisely the nature and character and capabilities of all the beings whom He has made, and He has enacted no law which it is not proper that they obey,—the observance of which would not promote their happiness upon the whole. Being present everywhere and consequently knowing all things, and having all power, so that in a moment He could sweep all things into nothing, He has all control over men and could force them to do what would be to their injury and inflict undescribable tortures upon them if they did not. How horrible would be the supposition that we have been called into existence by a Being who could crush us instantaneously, in a moment of anger, if we did not know also that He is just and never yields his omnipotence to the control of caprice. It must be remembered that if He is just in

His dealings with man, observing all his wants and giving in the Bible a system of just laws, protecting each man from the rapacity, injustice and oppression of his fellow, *so is He just to Himself* and will allow nothing which is due to Himself to be given to another, to a creature made by His own hands. We may not rob God. To Him belong reverence, homage, worship, the supreme devotion of our lives, the supreme love of our hearts. If we love our ancestors, fathers, mothers, brothers, children, better than we love God, we sin, we are unjust, we rob God, and the just God will not fail to care for His own rights and protect them. He that withholds from his fellow creature the least thing due him, will be punished by Almighty God, either in this world or in the world to come. And there shall be no favoritism. It shall not be that one shall be punished and another escape. He will by no means clear the guilty. The most learned man will be on an equal footing with the most ignorant, his learning will not shield him. The king will be held in as strict an account as the beggar, for God the Just, is King of Kings. Nor shall the most obscure individual escape, for God the Wise knoweth all things, and where He makes up His final accounts with his creatures every thing shall be rectified, and rewards and punishments will be dealt out with such minute exactitude of justice that the Universe, the bad as well as the good, shall everywhere be led to exclaim "just and right is He."

It is this holiness and justice of God which render Him a God of truth and faithfulness. He is too just to deceive. A liar is one of the worst of men. If God should deceive us only once we should have no more reverence or respect for Him. But He keepeth truth for ever. Every thing He has had written in the Bible is true. Its history is true, many of its predictions have been fulfilled, and others are now being fulfilled. Its descriptions of the heart appeal to every man's conscience, for their entire truthfulness. So with its descriptions of God's character. So with its statements of doctrines. They are a great body of truth. So with all its promises to the good and its threatenings against the evil. We may rely

upon every thing we find in the Bible. It is the production of the all-wise God, the God of truth and righteousness and faithfulness. There is no other book in the world in which there is not something put down to deceive, or which is untrue, and escaped the attention of the writers. Not so with the Bible. God knows all things and could not make a mistake. He is true and faithful, and therefore could not deceive his poor creatures who place their trust in Him. He is not a man that He should lie, nor the son of man that He should repent. All good people will do just as the true God tells them to do, and they will endeavor to be like that God of truth; they will not lie, they will not deceive, they will love the truth and labor to take away all falsehoods from the world.

The Lord is good as well as just. If we could find a man who had a quick perception of the right in every case and invariably observed justice and uprightness, we should greatly admire such a man, even if he were very stern. The perfect justice of his character would exalt him. But we should not love him. He must be more than perfect, he must be kind to draw our hearts to him. God is supremely kind and good. He ever desires the happiness of his creatures. He not only desires to have them protected from harm, but it is his pleasure that they should have positive delights. He is the high fountain from which a constant stream of blessings is rolling down through the whole universe. There is not a particle of unkindness in his nature, not a moment of bitterness in the whole round of his eternal existence. Goodness is not so much an attribute of his character as it is the essence of his existence. There is a difference between these. Light is an *attribute* of man, but men sometimes exist without light. But animal life is essential to man. There is no man without life. So goodness is the essence of God, there is no love without it. God is love: not simply loving and lovely but is love itself. This goodness is over all his works. His people delight themselves in his great goodness. He is infinitely good. There is no limit to the extent of his goodness. It reigns everywhere. It is with the most lonely traveller. It descends into the

depths of society and touches the lowest, the most degraded, the most loathsome. He has filled earth, air, and water with myriads of living, sensitive creatures, in each one of which he has placed sources of pleasure. His infinite heart throbs with goodness and the universe, thrills with pleasure. He is unsearchably good. The amiable of to-day are too often the reserve, the revengeful of to-morrow. The nearest friends often prove the most deadly enemies. God is not so. Whatever changes come over the face of the universe he is unchangeable, yesterday, to-day and forever the same. His goodness is a shoreless heaving sea, on which all things are upborne, on which the universe floats. He made us to be happy, and when we had brought our misery upon ourselves by our sin and folly, He spared not his own Son, but freely gave Him up for us all. What goodness, what benevolence, what philanthropy is here! Here is mercy, that modification of goodness which extends its blessings particularly to those who have sinned, who have no claims upon goodness whatever, the guilty the voluntary transgressors. He keepeth mercy for thousands. His mercies have no end. Wherever there is a sinner there God's mercy is. How wonderful is this! He has no delight in the death of a sinner. He would rather that all men come to a knowledge of the truth and live. He might sweep us all away into annihilation, and live on in His high and glorious existence, creating new worlds, peopling them with holy and obedient creatures, possessing the highest possible faculties, and so sweep grandly and gloriously on through the cycles of eternity. But He does not abandon us. He is still *our* God. He made us: we are his children, and He is our Father. With all his sinfulness, with all his weakness, with all the cloud which sin has laid on his eyes and all the load it has placed on his heart, man's is a great position, for he may look up to Him that dwelleth above all heavens and exclaim, "*Thou art my Father!*" and he may claim kindred with all the hosts of the shining ones in eternity, for Christ the Son of God has become the brother of man.

Let us pause a moment and reflect. Whatever respect we

may have for an officer of the government who is next superior to us, our highest homage and reverence is due to the great Head of the Nation, as all inferior officers derive their power and authority from him, and he could annul all their proceedings. Now suppose that there are many classes of beings in the universe, some of less, and some of more power, and that they are not dependent upon each other but are all dependent upon one who is above all, and gives all their very existence, not to mention their ability to do us good or harm: and we stand in fear of these feeble creatures, and pay them worship to propitiate; is it not excessively unreasonable that we neglect to cherish the highest sentiment of worshipful reverence for that greatest of all, who with His breath in a moment could destroy all? We respect our friends and our parents. Even after they are dead we hold them in fondest remembrance, and we fear to do what might be displeasing to their spirits, if they have perceptions of our actions. Let us reflect what God is. He is totally independent upon any other being. He exists of Himself and all the creatures in the universe could not destroy His life. He is eternal. He never began. He never end. His existence fills all things, so that He is every moment everywhere present, just as much in one place as in another. He knows all things, because He made all things, and is present to see all things, so that no secret of man's deepest heart can be hid a moment from God. He has all power, since he made all things, and can turn their full force for good or evil to whatever end He shall choose, or can instantly drop the created universe into nothing, for there once was a period when nothing existed but God, and as He unrolled the map of the universe, could he fold it up again. He is holy, righteous, just and faithful. So that above all human attainments of rectitude, He remains the standard of all perfection. He is good, and generous, and kind. For above all heights of human amiability, and stretching itself above the heavens, and wrapping itself around all things in heaven and in earth, is the exceeding and surpassing goodness of God, which opens itself and fills the universe

with blessings. He is merciful, so that even upon the sinful and unfaithful do His blessings descend, else we had been destroyed long ago. With this full cluster of perfections is the quality which perpetuates all that men and angels admire and love, that unchangeableness which makes I AM the most appropriate name for God, and bends the circle of perfection round the universe of created things.

When such a being as this is existing in the world, how can we allow ourselves to worship anything else? How can we give ourselves up to the adoration of the creature when the Great Creator is above all? This is what makes idolatry so abominable, because it is so degrading. Suppose there is no such *Being*, yet there is the *Idea*, and is not the very conception of such a character superior to all wooden gods or golden deities, the stocks, the senseless monsters, the creeping things, the foul and loathsome creatures which, alas! receive the worship of millions of our fellow men?

Suppose there is such a God:—how can we think lightly of Him? With what awe and reverence should we mention His name! How humbled should our spirits be within us! What a dread should we have of His displeasure, and how anxiously should we seek to ascertain His will, to learn His law and do what we think will please Him. We may please our own hearts and gratify our neighbors, but when we die and stand before that Holy and Omnipotent God, in solitary interview, how can we escape if we have displeased Him? But when we strive to do all that He teaches us to do, and believe on His Son Jesus Christ, we may expect his mercy and his aid. He is a shield and strengthener to all his servants. Let us trust Him. We cannot implicitly trust any human being, as some new combination of powerful temptations may sweep away the strongest human character. Have you never felt the necessity of turning yourself back upon a Power higher, stronger, and wiser, than yourself and than any of your fellow men? Here is God. Let your soul rest upon him and evermore seek his face and favor, for with him is the gift of life. But there may be no such a Being in the universe. So says the heart, that seeks to be strong in itself. So say the weak. Now, there either is such a Perfect Being or there is not. If not, how is it that we perceive all things ascending in a progressive series, a second thing superior to a first and inferior to a third,—and no great first cause? If not, whence came the Idea, the grand, majestic, heaven-high, universe-wide, eternity-long IDEA of a great Creator full of all conceivable moral perfections? Whence did it come? From man. Why has man

had no *other* such idea? Did it exhaust man? Where is its mate? The Being that first conceived the Idea is himself worshipful, is God. If man may claim it as his offspring, fall down and worship man. No, brother-spirit, shooting on into the infinite eternity—no man ever brought forth that thought. It stood up first in the infinite mind. It was God thinking of himself. Either there is such a God or there is not. If we, poor mortals, are godless in our pilgrimage on the long road of existence, let us, at least, comfort ourselves in dwelling upon all the growing grandeur of such a theme as the existence of an Eternal Moral Perfection, and when we close our eyes in death, let us lay our weary heads amid the visions of such glories, and die worshipping the Spirit that generated the thought of a Holy Creator, Guide, and Savior. But if we are not godless, we follow no cunningly devised fable. The world, the past, the present, the future, the suggestions of our own hearts, and the plain statements of his own great Book, the christian's Bible, tell us that there is a God, and that "He is the rewarder of all them that diligently seek Him."

EDITORIAL MISCELLANY.

DR. McFERRIN AGAIN.

In the Nashville Advocate of May 20, Bro. McFerrin rejoins to our reply to his attack. We are happy to say that he does it in a subdued tone, and, so far as phraseology is concerned, in an unexceptionable manner. We have no objection to having our positions examined, so long as a man withholds injurious epithets and improper surmises of our motives. Bro. McFerrin is still laboring under a very great mistake as to our views, but by his article we are reminded of what we confess we had forgotten, namely, that he is surrounded by those who are constantly making attacks upon our beloved church and endeavoring to show that it is incompatible with our free republican institutions. Now, we are where we never hear such things, although we know that in other sections they are made. These and the charge of toryism, in the American sense, upon our early Methodist preachers we regard as so transparent a slander that we never think of stopping to refute it. We wrote our first article because certain lay brethren desired to see our views in print, and we wrote with freedom because we took it for granted that all our subscribers, on account of the peculiar character of our periodical, were just about as warm friends

of our church as ourself. We believe the positions in that article in regard to our church-government, if submitted to the calm inspection of our laymen, would be endorsed by them in an overwhelming majority, and that a large minority of our ministers would endorse them. We did not "throw down the gauntlet," we did not "trouble the waters," we did not "wish to stir strife and originate a controversy." The discussion was begun, the feeling was abroad. The question had been brought before the General Conference of our church two years ago, views had been expressed on the subject in the Nashville Advocate and our other church papers, and we merely put our opinion of accord. This is simple history.

We might take up Bro. McFerrin's article and reply to the paragraphs *seriatim*, but as we wish to close this subject in the Pulpit, which was never designed to be a controversial periodical, we may perhaps be permitted to state our views of the whole matter briefly without giving occasion for reply to any one, and we shall trouble our readers with no rejoinder unless absolutely compelled to do so.—We believe that Mr. Wesley was one of the greatest and best men that ever lived, and have never thought or said anything to the contrary. We believe that the rules of his "societies" were excellently adapted to the material which he had to manage. We believe that Methodism is as elastic as Christianity, can go to the depths of social degradation and rise to the highest point of human refinement. We believe that no other church is so adapted to the wants of the world, and, consequently, that none comes so near to the New Testament standard. We believe that the original "societies" of Methodism commenced at the very bottom of the social system and have gradually worked their way up, and that if his followers catch Mr. Wesley's wise and good spirit they will seek to adapt the government of the church to the social improvement of its members. We believe that one form of church government is just as well adapted to our republican institutions *in themselves considered*, as another; nevertheless, as civil institutions have effect to educate the masses in a particular direction, one system of church government may not be equally adapted to the ignorant as to the refined, to those who have never exercised any self-government as to those who have, to weak servants as to strong and accomplished masters; and this is true, while it is a fact that the doctrines and spirit of the gospel are equally adapted to all men everywhere; because doctrines are of God, and forms of government are of men. Mr. Wesley belonged to a party

who were *too* strongly devoted to the Established Church,* and in any allusions we have made to Mr. Wesley's opinions we have thought more of his ecclesiastico-political views than of any other class of his opinions. His whole education fitted him eminently to manage his societies. We believe, however, that since his day the Wesleyans of England have vastly improved socially, and there has come very considerable modifications in their system: the Americans are another people, and we have made an immense modification of Mr. Wesley's original schedule. The question before our minds now is, may we safely make others, with the increased improvement of our people? Our answer is, we believe we may. We believe that whenever the body of our laymen shall become sufficiently interested in our affairs to desire seats in our Annual and General Conferences, they may safely be admitted, to give us farther aid in the management of our temporal matters. We believe that, when admitted, they will give additional momentum to our system, and that their admission will not damage our general superintendency or itinerant system; on the contrary, we believe, that our laymen are much more attached to our itinerant system than our ministers, and have more reason for that attachment. This, then, is our creed, no part of which, so far as we can see, should subject us to excommunication either from the pale of the church or the love of our brethren.

It is merely just to Bro. McFerrin to say that although he still sees our positions through a wrong medium he disclaims all intention to be personal. It gives us sincere pleasure to record the concluding sentence of his article. "Bro. Deems has given us no personal wound, and if we have hurt him personally, we most seriously regret it, and can assure him it was not intentional." It is sufficient to add that if in our defence, we forgot for a moment that the Dr. is an older man and a more experienced minister of the gospel than ourself, we hope any expression indicative of that forgetfulness may drop from his mind, and that our mutual courtesymay manifest how very christianly we may differ. We do differ. He believes a lay-delegation unnecessary if not injurious: we believe its introduction would benefit the church. We are both, however, the life-long and ardent defenders of that type of religion which is CHRISTIANITY IN EARNEST.

* In which opinion we think we are sustained by Drs. Coke, Bunting, Hanna, Dixon, and others.

Receipts from May 22nd to June 16th.

The following have paid for 4th vol: J R Lanier, Mrs. E W Cook, W W Guy, W D Field, Rev. Jno Peace, Rich'd Boyd, T F Burton, D F Davenport, L Hudler, J E Boyd, Rev. Jno. Whaley, A M Smith, J W Cope, Rev. H R Ralston.


Paid for 5th vol: Jno. Hood, Rev. J S Burnett, Rev. W M Ward, Richard Boyd, W H Kerney, B H Lashley, W W Guy, Prof. Doub, D W Bell, D F Davenport, Rev. T B Russell, Rev. R H Luckey, Hall Grandgent, Rev. C Long, Charles D Fournain, Prest. Rivers, J W Cope, W M Menninger, Rev. A R Ralston.

Paid for 6th vol: Rich'd Boyd, Rev. Jesse Hord, Rev. R H Luckey, Rev. A R Ralston.

Paid for 7th vol: Rev. A R Ralston, up to Dec. 1854.


Books sent by Mail, postage-paid, May 27: John R Fielder, Scott's Mill, Tenn., two copies Bible Expositor; S B Dozier, Columbia, N. C., four copies Taylor on Baptism, two do. Bible Expositors; Jno. R Gayle, Marion, Ala., one copy Taylor on Baptism, one do. Home Altar, and one do. Bible Expositor, June 7; T Moody, Gainesville, Ala., one copy Taylor on Baptism, one copy Home Altar, one Bible Expositor; Mrs. M M Howran, Madison, Fla., one copy Home Altar.

Harper's Magazine written for May 31: Mrs. E Cook, Rev. J S Burnett, Rev. W M Ward, Prof. Doub, June 7; I D Disosway, Hall Grandgent, Rev. R H Luckey, (for two vols.) 26; Miss N J Speer.

 Rev. Charles Goldberg, M.S. received.

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EDITED BY

CHARLES F. DEEMS,

PRESIDENT OF GREENSBOROUGH FEMALE COLLEGE.

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GREENSBOROUGH, N. C.

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"The appeal is in point—able and convulsive in argument—in style, clear and concise—in spirit, earnest, liberal and kind. It should be read by all, and especially by heads of families."—*The Weekly Review*.

"This is an excellent work. The Appeal ought to be placed in every house which contains no family altar. *It seems impossible to read it and continue delinquent in regard to the duty in question.* The prayers are all catholic and scriptural."—*Sunday School Visitor*: Rev. Dr. Summers, Editor.

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The appeal contained in it for family devotion is the most powerful and persuasive we ever read, and, it seems to us, must be irresistible. We invite the attention of the preachers to this book, as one the circulation of which will be of vast benefit to the Church.—*Rev. W. H. Hunter, A. M., Editor of the Pittsburg C. Advocate.*

SERMON IX.

INCITEMENTS TO MISSIONARY EFFORT IN OUR DAY.

A Discourse preached on Mill Creek Ct., Texas Conference.

BY THE REV. CHARLES GOLDBERG, LOCAL ELDER.

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.”—Is. lx. 1.

It is remarkable in all the revelations of the Spirit of God by the holy prophets, that the communications partake of reproof and threatening on account of sin, and of encouragement and incitement to duty by promises and declaration of privileges. In the prophecy of Isaiah this is a most noted feature. His denunciations and threatenings against sin are remarkably bold and distinct, while the promises of Messiah as the Savior from sin are clearer, and the strains of exultation on account of the privileges of the people of God more elevated and sublime, than are to be met in any other sacred writer. However few may have been the remnant which the Lord had left the general apostacy of the church in his day, or however hidden, may have been “the lodge in the garden of cucumbers,” yet must they have felt elevated at the prospect that “the Little One shall become a thousand” that “a nation shall be born in a day,” and “that all the earth shall be filled with the knowledge of God.” But while the little flock must feel encouraged in the prospect of possessing the kingdom in the day of the final triumph of the Gospel which the

prophet sang, it must have reminded them of the duty and agency of the church in bringing about this glorious triumph of Christ and of his gospel. That day, my dear hearers, has arrived; Christ has put forth his omnipotent arm; his Spirit is at work in the world; and this our nation, this our day, this our church has the prospect of seeing the consummation of the songs of the prophets, the prayers of the children of God in every age, and the reward of the labors and sufferings and death of the Only begotten Son of God. It only remains for us to put forth our efforts, to be "co-workers together with him," and we shall see the work of the Lord prospering in our hands.

In order that we may be encouraged in our arduous labor, let us consider:

First, our privileges and the means at hand to ensure success.

Secondly, the result of Christian effort during a very short period.

Thirdly, what remains for us to do, and how we are to do it.

I. What are our privileges and the means to ensure our success? Let us consider our condition as American citizens, as Christians, and as Methodists, and we will find that we are the most favored people under heaven, and this age the most advantageous for the fulfilment of our duty.

As American citizens we have the advantage of all other people past and present in three particulars:

We have the government of a territory stretching from the St. Lawrence in the North to the Gulf of Mexico in the South; from the Atlantic in the East to the Pacific in the West in our own hands; a population of nearly 25,000,000, constantly and rapidly increasing. We make our own laws, regulate our commerce, provide for our safety against all enemies from within and without. We pay no more taxes than is absolutely necessary for our own well-being, while the royal family of England alone require an appropriation from the state of more than what defrays the expense of the whole machinery of our government. As a consequence of self-govern-

ment we may consider the liberty of speech, the liberty of the press and, above all, the liberty of conscience. We may say what we please, if we defame not the character of our fellow-citizens; we may print what we please, if we publish nothing derogatory to the fame of good men; we may serve God in such communion and in such manner as we please, if we interfere not with the rights and privileges of others.

Our country is blessed with a general diffusion of knowledge and the means of the education of the mass of the people. The schoolmaster is abroad in our land; in most of the States of the Union, appropriations are made by the Legislature for the maintainance of public schools, hence there are fewer Americans found ignorant of the elements of knowledge than any other people.

Add to this the high state of perfection to which science has reached in our day, and the practical application of almost every discovery and invention for the purpose of facilitating our business and saving physical strength: the dissemination of books and periodicals; the transmission of news by telegraph; the easy, safe and cheap intercourse among ourselves and other nations by steam; these are so many levers to move us onward in our course, and make us as nation, a beacon, a lighthouse in the stormy darkness of the political world.

The fertility of our soil, the ease with which we can provide for our necessities, conveniences and luxuries, is a proverbial advantage of our country and especially of our State. The least attention to the soil and its cultivation is munificently rewarded. While millions starve in Asia and Europe even with incessant toil, our stores are always full, though but a small portion of time is bestowed upon labor; and we have to spare more than any other people to supply those who look for bread. We can live entirely within ourselves, without depending on commerce for shelter, clothing or food, and yet our commercial navy visits the remotest corners of the earth to bring to us luxuries and elegancies which are received in exchange for what we have in the greatest abundance, and which

they need for food. And everywhere our flag is respected, as our fame has gone out into all the world.

In accordance with these privileges is the American character. Being untrammelled in thought and speech, the American gives free scope to his mind, investigates every thing that presents itself to him, and is rich in mental resources; he is in most cases his own physician, lawyer and theologian, and stands ready to give a reason for everything he believes. There is scarcely a house without books, scarcely a family without a periodical, and none unacquainted with the practical improvement of such machinery as he needs in the prosecution of his calling.

The American is a generous, hospitable and charitable character, always ready to lend a helping hand in ameliorating the condition of the needy; high-minded and chivalrous in defending and protecting the innocent and oppressed; enterprising and energetic in spreading abroad the blessings of which he so largely partakes.

This is as God designed it to be. Seventy years ago it was loudly proclaimed in the British Parliament, that the Americans were an ignorant and cowardly race, which would be awed into submission to tyranny by the sight of a few thousand red uniforms; but as the stone which the builders rejected became the head of the corner, so bids the child, born under the prayers of the first Congress at Philadelphia, fair to become a giant, to hold in his hand the physical and political destinies of the civilized world. But we must always recollect that "Righteousness exalteth a nation, but sin is a reproach to any people."

In considering our advantages as Christians, it would be needless to institute a comparison between ourselves and the heathens of ancient or modern times, for who knows not that we have only learned the dignity of human nature by Christianity? The utmost virtue of heathen philosophy reached only to patriotism, all other virtue was considered subsidiary to this. To be reared at Athens, or to be a Roman citizen was the boast respectively of the Eastern and Western heathen; human nature and the title of man were lost in that of

citizen and subject. Even in our own day the same degradation of what was created in the image of God is visible in Hindoostan and Burmah; where men are left to starve or are choked in the mud of the sacred Ganges, and women, delicate women, are burned upon the funeral pile of their husbands, white elephants and monkies are worshipped and hospitals are reared for crocodiles, lizards and serpents.

It is by Christianity alone that man has learned why he was created to walk upright and to lift his face heavenward. It is true that the Greek name for man (*anthropos*) signifies a being with an erect countenance, and philosophers have said that man was so created that he might contemplate the sky; but the Christian may look beyond the sky, considering that and every thing visible as only so many proofs of the power of that God who dwells within us, and whose face we are destined to see in eternal and immeasurable glory.

As Christians we have a true knowledge of the remedy for human sorrow and a specific against grief and disappointment.

This no philosophy has discovered; it remained a profound secret until the Son of Man entered into that within the veil, and left the way open for us to approach the throne of the Majesty on high. Then the covering that enshrouded the nations was removed, and we now know that "all things must work together for good to them that love God,"

As Christians we have a knowledge of the providence of God in his dealings with the world at large, and with particular nations. Not a drama of national history occurs, but we can trace, either by the light of prophecy or by peculiarly distinct footsteps of the Lord of hosts, the way to the fulfilment of that great promise: "All the Earth shall be filled with the knowledge of God." Time would fail us to show this in the history of Greece, of Rome, of Persia, of Carthage and of Judea, and in modern times in that of France, of Poland, of China, and especially in this our beloved country. How He has guided armies, directed navies, pulled down thrones, modeled political principles; established kings and nations; particularly, how He has made way for geographical discov-

eries, which have opened doors for the Word of life and the missionary of the cross!

As Christians we have a knowledge of our own destiny here and hereafter. We learn through Christianity, that we are the light of the world, the salt of the earth, the city set upon a hill which cannot be hid, destined to subdue all nations by the power of the Word. We are the champions of the Lord of glory; and while Emanuel leads the van, and nerves the arm for the struggle, one shall chase a thousand and two shall put ten thousand to flight. We shall see nations turning to God; idolatry, ignorance and superstition vanish, and the whole earth filled with the glory of the Lord. Those that are successful in turning many to righteousness, shall shine like stars forever and ever. What a glorious difference this makes between the heathen and the christian hero. The former subdues by the sword, thereby increasing hatred, and is rewarded with a seat in Hades; the latter conquers by the power of the word of life, thereby increasing, yea, creating love, and is rewarded with a seat at the marriage supper of the Lamb.

As Christians in this day we have the means ready at hand by which to do our work. Not more than five centuries ago a laboring man, had he wished to possess a Bible, would have had to work thirteen years for the acquisition, and then it was a dead letter to him, being published only in the Latin tongue; now, there is not a child that cannot have and understand the Bible.

Our religion is not a mystery veiled by priests and only revealed to the initiated; nor do scholastic definitions of hair-brained distinctions of heresy trammel our faith, and bind us down to the study of a score of "Fathers," in order to find out what we must or must not believe; but the pure word of God is in our hands, by which we may know the Lord: "Thus saith the Lord;" and this word alone is our teacher, our solace, our guide and our light. Every Christian has a right to know, and does know in whom he has believed; and though we have the ministry to put us in remembrance of these things, and to bring others living among us into the fold of Christ;

yet were we providentially deprived of its benefits, we could still draw invigorating draughts from the well of salvation.

Our religion unites all classes of society and breaks down the partition-wall of nations. Your humble speaker, though a Jew, reared in a foreign country, was often made to rejoice, not only while partaking of your physical and moral hospitality, but much more, while sitting together with you in "high places in Christ Jesus;" and I am now rejoiced to see you sitting, no prejudiced listeners to the word from my mouth. We are truly one in Christ Jesus; we have one hope of our calling, one Lord, one faith, one baptism, one God and Father of all. And, indeed, it is our religion which makes us one nation. The cold and barren rock of Plymouth could not be the common platform that united the American hearts in the day of separation from England, but the vital principles that drove the pilgrims, to go, like Abraham, from their homes, to seek a refuge for their faith in the then howling wilderness of America. This rock of ages is the link that unites us, regardless of political, national and lingual differences.

It is this that causes the brotherly affections which glow in our bosoms when we meet, the rejoicing when we hear of each other that all is well. This is our token that we belong to the same family; the token of which Pliny spoke in his letter to the emperor Hadrian: "They have," says he, "such a sympathy for each other, or such a secret token of recognition among themselves, that they know each other as soon as they meet, and love each other even before they have seen one another."

If it be true that "in union there is strength," what must our strength be if we are united in heart; no wonder, then, that "one shall chase a thousand, and two shall put ten thousand to flight," when the sacerdotal prayer of our Savior is heard: "that they may be one, even as we are one; that the love wherewith thou hast loved me may be in them, and I in them."

I am aware that there may be objections to the exalted strains in which I have spoken of the above two characters. The A-

merican character does not shine alike in every American; there may sometimes be found a base man claiming to be an American. Such a one, however, may be considered a kind of exotic, a weed which, though grown from our luxuriant soil, only thrived because he was unnoticed, but as soon as his noxious influence becomes known, he is shunned, and the sword of public opinion makes him harmless. We may no more blame our institutions for his existence, than we can blame the sun, because it is sometimes covered with a cloud. The cavers against truth have long made divisions of the church the theme of their song. It is lamentable, indeed, that such divisions exist, but if we consider them, we will find that we are by no means separated in interest and love by the diversity of our opinions; on the contrary, our diversity has resulted, where there was a true and honest heart in no mischief, but rather in an emulation, who should, by the means which his peculiar church principles enabled him to use, do most good, and ascend highest toward the mark of the prize of the high calling of God in Christ. The day, when the thunders of anathema were heard from Church against church, has given way to the anthem: "Peace upon earth and good will to men," and the union of Christians is rapidly progressing. The "Christian Union" brought about a few years ago, is increasing from all ranks of the church militant; the bible society is another bond of christian brethren, and the occupancy of missionary ground by ministers of different denominations, does a great deal toward reconciling our affections. Our pulpits are often interchanged, so that we may sometimes hear a Methodist minister from a Baptist or Presbyterian pulpit, and Methodist or other Protestant congregations listening with joy to the Word of life from a minister of another denomination. And why may we not honestly differ in views of speculative theology? Do not our statesmen and judges differ in their views of political and civil matters? Do not physicians differ in their practice and theory of medicine? And where is such mutual forbearance found amid a multiplicity of opinions as in the christian church? Be it therefore known, that though we differ, still we love as brethren.

Let us, then, now consider our peculiar advantages as members of the Methodist Church. As such we are not required, as the members of other denominations, are to conform our opinions to the peculiar dogmas of our church, but it is sufficient for our membership to have "a desire to flee the wrath to come;" this, and only this with its characteristic consequences, is the ground of our association; we leave the system of polemic divinity to be gathered by our ministry from the word of God for our instruction. By the tenets of our heart and understanding, we may commune with all Christians, and can look upon others as brethren; we may not guard the Lord's table against the approach of God's children from other churches, and can heartily co-operate with them in the various enterprises of christian benevolence.

The Lord has blessed us as a church with a peculiarly large host of writers on practical divinity. Wesley, Benson, Fletcher, Clarke, Watson, Morris and Bascom are so many voices urging us to do our duty, and most of them are now, from on high, watching the churches planted by their care, and raised under their ministry, until they can see the mustard-seed watered with their tears, become a tree in the branches of which the fowls of the air should find a nest.

The peculiarities of Methodism also are eminently calculated for our advantage. Our love-feasts are seasons of rejoicing and encouragement to every Christian, who has the opportunity of participating in them. And what are our classmeetings but conferences in which our own benefit and the means of advancing the kingdom of God, are seriously discussed? Would not any one, be his calling what it may, be glad of statedly meeting those of the same calling, in order to confer with them about the difficulties he meets with, and the means of advancing him in his interest? Methinks that the guilds of former times, and the clubs of the present day, originated in the same feeling of necessity. We have a far weightier matter to speak about than any of these; we have to advise upon the means of saving our souls, and those of our fellow-men, and we may well consider it our peculiar advantage to

have the benefit of classmeetings. They are to us what oases are to travelers in the desert, and the general rendezvous to an army in a foreign land. Here we meet with our old acquaintances, and talk over our dangers and toils and escapes, and consult upon the means of future progress; thus we are enabled to keep each other in remembrance on our journey through this vale of tears, until we meet to sing our troubles over in the realms of eternal peace.

Our itinerant ministry is eminently our advantage in the great work to which we are called. This, indeed, is seen by every other denomination. No egotistic feeling, should such exist in a Methodist minister, is suffered to interfere in giving the benefit of his labors to dying men; no hamlet or settlement, however poor, is overlooked in the ministrations of the word of God, and no house is left unvisited by the minister on his circuit. The change of our ministry secures the talents of each minister to the whole bounds of the conference, and thus, the whole body of the ministry, and the whole body of the church become united in one bond of love. From the college of bishops, as well as from the preachers in charge of circuits, the country through its entire extent is visited, and wherever the foot of the white man has planted itself in our country, the Methodist preacher has followed him to his solitary hut, pointing him to the glorious, heavenly country, where the weary are at rest.

This has made our church so successful in winning souls to Christ, that the like has not been known since the days of the Apostles. The Methodist Church, as a denomination, is not more than a century old, and yet, the different branches of the Methodist family cannot number less than four millions. Besides this we are emphatically a missionary church; it is made our duty by the ties that bind us together, both ministers and people, to "spread scriptural holiness through the land," and "to do all possible good" to our fellow-men. This principle which is implanted in our hearts in the hour of our conversion, is kept alive in us by the frequent reading of the word of God, and of such passages as have a reference to this

natter, at our communion-service, as well as by the quarterly reading of our discipline. We have the examples of eminent Methodists from the first formation of the societies in England to the present day. John Wesley, the father of Methodism, was a missionary; he considered the world his parish, the groves his churches, and the poor his parishioners. "The poor have the gospel preached to them," had long been a dead letter, until he revived it by visiting the collieries at Kingston. Coke, one of the first bishops in America, was a missionary; Asbury was a missionary; and if I were now able to call together the Methodist ministers that have labored and are still laboring among you in Texas, there would be a large conference of missionaries. I need not remind you of Fowler, Strickland, Ruter, Richardson, or any others who now live in heaven; you need only look around you among the living ministry of our church, and you would see those who came to your country in her darkest day, to proclaim here "the acceptable year of the Lord, and the day of visitation of our God." You would hear from a hundred tongues who are now preaching to you the word of truth that the Methodist Church is a missionary church; for it is not long since your whole state was covered with a network of Methodist missions.

We have the advantage of being able to contribute largely to missionary purposes. Our ministry has a disciplinary allowance, and beyond this, the minister has no pecuniary claim upon us. We need not hire a minister with an amount of salary beyond his need; when this debt is once discharged, all we can give to evangelical charities, can be divided out according to the estimate we put upon them severally, and each can receive a good share; and doubtless, the ear that was open to hear the cry of starving Ireland, and the hand that was, then, widely extended to grant help, will be much more ready now, when millions are crying for the bread of life; and the largest share will be allotted to missionary purposes. This is the day in which every man ought to work. The world is on the tiptoe of expectation; the mind of man is become restless everywhere; revolutions crowd upon revolutions; Rome is

convulsed; the papal chair totters; crowns sit like thorns upon the heads of kings; Germany, France, Spain, Italy, Russia and Turkey are heaving up the mighty masses of popular power that have long lain dormant, and even Burmah and China are preparing for a vast and unknown change. This is the time for the introduction of the reign of the prince of peace. Now is the time to work, and we are the people that must do it. The world looks upon America as the great nation to help them in their struggle for liberty; heathenism has become confusion to its professors, and its votaries now look to Christianity and Christians to give them something that is real, something that has life, and can give life to religion instead of their dumb idols and unmeaning ceremonies; and our energies are not yet slackened by age; we are yet young, vigorous and strong as a church; our first love has not yet got cold; we are not exhausted by internal strife, and the God of Jacob is yet with us to nerve us on in the work. Up, then, as a man, let us arise and put on the armor of the Lord; let us rise up and possess the land; one unremitting effort may give us the victory, and we may have occasion to sing in our lifetime, "Hallelujah, the kingdoms of the world have become the kingdoms of God and of his Christ!"

In order to encourage us in this vigorous effort we will now consider:

II. What has been the result of christian effort during this very short period. We will not go back to the days of the Apostles, lest it be said, that the late revelation of the Son of God, and his but a few days previous ascension had filled the minds of the people with astonishment, and made it easy for the Apostles to gather a rich harvest of souls into the grand kingdom of Christ; nor will we revert to the days of Constantine the Great, when the Roman empire through its whole extent, seemed suddenly to emerge from pagan darkness, and to acknowledge the Christian Religion, nor need we allude to the day of the Reformation, that great and glorious day of the Lord, when the sanctuary was cleansed from the pollutions introduced by the man of sin,—for the spread of christian truth

the two latter periods, was owing more to the piety or policy of princes, than to the spontaneous association of the people "go up to the mount of the Lord, to seek the face of the Lord of Jacob." Another and still later day witnessed an outpouring of the Holy Ghost, second only to that consequent on the day of Pentecost. It was at the time when Pietism was introduced into Germany by Arndt, Franke, Gellert and others, and Methodism into England and America by the Wesleys and Whitefield. But even that time, deep as was the concern of men for their immortal souls, and anxious as were all ranks for the spread of the kingdom of God, witnessed not the extraordinary efforts that resulted in the great and lasting good which our day has seen and is daily seeing. That day may fitly be compared to the time when Christ gave the mission to his disciples, but at the same time telling them to remain at Jerusalem until they should be endowed with power from on high, that is, that they should let Christianity have a host of witnesses at home, and then, to spread it among other nations. Even so here; the great struggle for spiritual, sanctifying religion had first to be brought to a close at home, the efficacy of Christianity in renewing and sanctifying the heart, had first to be acknowledged as truth in England and America, and then, the sanctified messengers of mercy, the blood-stained cross, could go out among the nations every name, and proclaim that the blood of Jesus Christ, the Son of God, cleanseth us from all sin.

We are therefore limited to the last half a century, in considering the success of christian effort. First and foremost, this time has witnessed the origin of the British and Foreign Bible Society, the American, and the American and Foreign Bible Societies, with all their sister associations. Since that period the British and Foreign Bible Society alone has published 30,000,000 of Bibles and Testaments in 150 different languages, and the missionary need no more go alone to the heathen with his own Bible, the only evidence; but the Word of God has almost everywhere preceded him, and as soon as he enters the language of the people among whom he labors, he

can read to them the word of life printed in their own language ; yet, fifty years ago, a Bible was a rare treasure even in enlightened England.

This short period has witnessed the origin and almost universal adoption among Christians of sabbath-schools, where the youth of our land are made familiar with the truths of the gospel ; these nurseries of the church, where the lambs are fed with the bread of life ; and who could count the number of those who in the sabbath-school were awakened and converted to God, and the number of missionaries who have gone forth thence to proclaim the unsearchable riches of Christ to a dark and ruined heathen world. We need only read the memoirs of those children who have left the school for the contemplation of the glory of God, to be convinced of the efficacy of this institution.

The tract societies of the different denominations have originated in the last half century, and that very useful vehicle for the diffusion of written truth, the colportage system ; which though but lately introduced, has yet filled the land with the voice of exhortation and the messages of mercy.

All these are either nurseries of, or auxiliaries to, a great and glorious enterprise, which, among Bible Christians has as it were risen from the dead in this last half century, the missionary enterprise. True, the papal Church has long had her propaganda since the days of Xavier and Loyola, and her missionaries have gone to China, Japan and Hindoostan ; but the best evidence that these were not the ambassadors of Christ we have in the facts, that in China they permitted the worship of the dead, only introducing Christ as the Chinese deity, to be worshiped by doing ceremonies to the cross. In Japan they mixed so much in the intrigues of state policy that the Japanese banished them and their religion together, and actually killed four Jesuit priests.

The only society of Bible Christians who felt the call to missionary duty, prior to the year 1800, were the Moravian Brethren, these worked in silence, sent their messengers to Greenland, the interior of Africa and among the Indian

North America; they found no sympathising co-operation from other churches, until by the discovery of Oceanica, and especially of the Society Islands, the Christian was roused with the question: What is to become of these cannibals? Since that time, which is not quite half a century, the different missionary societies maintain about two thousand missionaries with 2,700 assistants in foreign countries, and it has become a part of every Christian's creed, to be so much as he can interest in missionary work. But, to be a little more particular, we will look upon the map of the world and find the most populous countries and islands of the Pagans. What was their condition 50 years ago? China was then closed against Christian influence. The higher classes had long driven the idea of a Deity from their mind, while the lower classes worshiped a god whom they call To, under a piece of wood, which they pretend had been sent down from heaven. All these were left in deep sleep until Mr. Gutzlaff, a converted Jew and a physician, who is now living at the imperial court of Peking, resolved to make an effort to rouse that people to a sense of their danger. Dressed like a Chinaman and speaking the Chinese language, he offered his medical services to that haughty people; and when called to the bedside of the sick and dying, he never failed to offer to them Christ the Great Physician of souls. Thus he went from city to city and labored on, until the Lord brought it about that five Chinese ports were opened for foreign intercourse, and now missionaries from all denominations of Christians that believe in the Gospel, are laboring, and not in vain, among the three hundred millions that inhabit that country.

Burmah and Hindoostan have also largely felt the influence of the Gospel of Christ, and in the latter country, such has been the spread of christian truth, that perhaps, letters may now be on the way announcing the tidings of the total abolition of Idolatry; yet, but a few years ago, was seen the temple of Idgernant thronged with thousands of eager votaries, who readily took upon them all manner of torture and death to please their imaginary deity; men suffered themselves to be

swung in the air upon iron-hooks passed through their flesh in different directions; others threw themselves under the ponderous wheels of the car of Juggernaut, and were crushed amid the shouts of tens of thousands of deluded worshippers. Women offered themselves a burnt offering upon the funeral pile of their husbands.

Africa, that dark land, which sold her sons and daughters into perpetual slavery, in order to give the means of base gratification to her kings; that land of night, whose inhabitants prostrate themselves before a pot and looking-glass, as well as before an elephant and crocodile, and whose breath killed those who were sent unto her to point her children to Christ, has at last, on her shores, those that she cannot destroy by sickness as she does the Europeans. Her own children that, like Joseph, have been sold into bondage, are made, like him, the preservers of their kindred from spiritual famine. By the aid of the Colonization Society, liberated slaves from the United States are settling on the western shores of Africa bringing with them the bread of life, to scatter it among their neighboring tribes, and their work is not in vain; the Methodist Church has an entire conference in that newly settled country.

But of all countries in which the Lord has manifested his mighty arm, the islands of the Pacific have more especially felt his power. There, where, but a few years ago, the first minister sent by the home missionary society of the U. S. was killed by the inhabitants and eaten; where human nature had sunk to the lowest depth, the work of the Lord has so abundantly prospered that in the Sandwich Islands, there scarcely one left to speak a word for their former practice but when the day comes for the proclamation of the Gospel thousands are seen thronging to the house of God, and, with streaming eyes and breathless silence, listening to the word of the mercy of Christ. I cannot better illustrate these facts than by giving an extract of a description of such a scene written by a chaplain of the U. S. Navy. "So few canoes," said he, "were round the ship yesterday, and the landing place

had been so little thronged as our boats passed to and fro, that one might have supposed the district but thinly inhabited, but now, such crowds were seen gathering from every direction, that the exclamation "What crowds of people! what crowds of people!" were heard from the quarterdeck to the forecastle. When at this place only four years ago, the known wishes and example of chiefs of high authority, the daily persuasion of teachers, added to curiosity and novelty, could scarcely induce a hundred of the inhabitants to give an irregular and careless attendance on the services of the sanctuary, now, I can scarcely describe the emotions I experienced in glancing an eye over the immense number seated so thickly on the matted floor of the church, as to seem literally one mass of heads covering an area of more than nine thousand square feet. The sight was most striking, and soon became, not only to myself but to some of my fellow-officers deeply affecting. With regard to their primitive dress, and in the attitude of sitting, this assembly was purely pagan; but the breathless silence, the eager attention, the half-suppressed sigh, the tear, the various feeling, sad, peaceful; joyous, discoverable in the faces of many; all spoke of the presence of an invisible but omnipotent Power; the Power which alone can melt the heart of man, even as it alone first brought it into existence."

I will conclude this part of my subject by a reference to what has been done among my own people, the Jews, during the last thirty years; for, before that time, though there were a few pious men who from time to time labored for the salvation of Israel, yet their efforts were of but short duration, owing to the want of assistance from the christian community. For more than sixteen centuries it seems to have been forgotten that "Salvation came of the Jews," and these poor exiles from their promised land were everywhere scattered and peeled; no one cared for their souls; or, if the church considered their obstinate refusal of Christianity, they were given over to the Inquisition and forced, on pain of confiscation, exile and death to take upon them the christian name. In Protestant countries, indeed, no such severe measures were resorted to;

but after Dr. Luther had preached his famous sermon to the Jews in Wittemberg, they were generally regarded as cast off from the mercy of God, and out of the reach of the benign influence of the Gospel. The sufferings this people have endured under pagan, papal and protestant rulers, cannot be described. It is surprising that they should have endured all and yet have remained a separate people, tenacious of their religious opinions and their national identity; but it is nevertheless true, that they are now more numerous than they were, even in the days of David and Solomon; that they are now standing a monument of the justice and mercy of God, even as they will be complete and irresistible of the wisdom and truth of the Author of the Bible.

A little more than thirty years ago, a prayermeeting was organized in the City of London, of four persons, for the especial purpose of seeking the welfare of Israel. A short time afterwards, the Rev. I. S. Frey, a converted Jew, who intended to go as missionary to Southern Africa, was detained by the above persons to preach to the Jews in London. He began his work in a Dissenter's Chapel in Spital Field. Soon a society was formed by members of different churches for christianizing the Jews, which, however, sinking in debt by its exertions, was finally left to the exclusive management of the Church of England. By this change the Rev. Mr. Frey was of course thrown out of the work which he might be said to have originated; but the society became more numerous and influential, so that all the Bishops and Archbishops of that church have become its patrons; kings are its nursing fathers, and queens its nursing mothers. The king of Russia, in connection with the queen of England, has for a long time supported the Bishopric of Jerusalem, together with its hospital, schools, churches and missionary stations in Judea; and as far back as the year 1847, the annual income of the society amounted to more than £25,000. This society maintains a very large establishment for inquiring Jews on Bethnel Green near London, together with a college, a church, mission-houses and work-shops, where printing, book-binding, &c. are carried

on by converted Jews. A similar establishment is in Warsaw and fifty-six missionaries in different parts of the world.

The Rev. Mr. Frey, being left without employment in London, exerted himself in vain to rouse the Dissenters to similar exertions: at last he emigrated to New York where he succeeded in creating an interest in behalf of the Jews among the different branches of the Presbyterian family. A society for ameliorating the condition of the Jews is now in existence in the Eastern States, maintaining a home missionary in the City of New York, and educating several young men for the ministry.

The Free Church of Scotland, shortly after its secession from the church of that State, sent out three of its ministers on a mission of enquiry to the Jews with a view to the establishment of missions, and a number of similar societies are now in existence in different parts of the European continent.

Nor have these efforts been vain. Whoever knew the Jew thirty years ago, his animosity to every Christian; to the New Testament, the christian ministry, the schools and to the very church buildings; his implacable hatred of the name of Christ and of any one who was converted to Christianity, and would now have an opportunity to renew his acquaintance, would be constrained to exclaim, "What has God wrought!" This change however is only incidental to the acquaintance of the Jews with Missionaries and Christians interested in their behalf; the good, consequent upon those exertions, is becoming daily apparent by the knowledge which is obtained among the Jews of the New Testament and true christian principles; by the hundreds, yea, thousands that are gathered in the fold of Christ from the lost sheep of the house of Israel, and by the number of those who go forth to preach that faith which once they hated. No less than 36 of the fifty-six missionaries laboring among the Jews, are themselves converted Jews; and what may be the number of those who are pastors of churches, or otherwise engaged in the ministry, who can tell? And from the signs of the times we may hope to see the day when "ten men of the Gentiles will take hold of the skirts of one that is a Jew, saying, we will go with thee, for we know

that God is with thee." This seems to be the plan of God's Providence, that this people who among all nations have maintained the authenticity of the Old Testament, should among all nations testify of the grace and truth of the New.

You can see by the foregoing remarks, that those who have gone themselves or given of their substance to this great work, have neither run in vain nor labored in vain. How must those feel who are now around the Throne of God, after having dedicated themselves or their children or their substance to the conversion of the heathen? What inexpressible joy must be theirs, as they see the earth surrounded as with a girdle of missionary work! a sort of magnetic chain that stretches from England (the focus of the enterprise) to the United States, continuing from east to west of those States, embracing the forts and trading houses on the way to Oregon and California; and as the missionary in one of the Pacific cities, cries: "Repent, for the kingdom of heaven is at hand," the reverberating voice is heard in the Islands of the Western Ocean from the missionaries on the eastern coast of Asia, as they cry, "Amen!" and along the southern coast of Asia, the northern, western and southern coast of Africa, the sound is carried, until it is brought back to Germany and England, to cause a shout among the hosts of Israel, "for the Lord has visited his people, and has mercy upon his poor."

Having now considered our condition and advantages, and having seen what can be done with a hearty good will for the work, we will now see:

III. What remains for us to do, and how we are to do it.

There is no need here for the young Alexander to weep because his father has left him nothing to conquer, but on the contrary, we may feel ashamed that with all the advantages our fathers had, nothing more has been done. If it be true that the world contains about one thousand millions of inhabitant, and that only two hundred millions of these are nominally Christians, there are still eight hundred millions of human beings out of Christ, and without God in the world. These have now laboring among them two thousand missionaries, or

one minister to four hundred thousand people! Only think! At this ratio the people of the United States would have no more than sixty ministers, being only 24,000,000, and by a proper distribution of them through the several States, six States would have ten ministers. Texas could have none, and would have to be part of a circuit where two preachers supply the work of Louisiana, Arkansas and Mississippi besides this State. How would you, my hearer, feel under such a state of things? But what is still worse, there is not one missionary in all Asia or Africa beyond 300 miles from the coast; the Mohametans have been but very little visited by the rays of the sun of righteousness; the Greek and Romish churches need the herald of justification by faith as much as the heathen; and all South America cannot boast of more than one missionary station. We know not what the interior of Africa may present of moral darkness and desolation; and what is done for the roving tribes west of our State? These dark sons of the prairie and the forest are fast dwindling away from the face of the earth. We tread upon their soil, we cultivate their ground, have we pointed them to the better country? The Jews have, indeed, among their eight millions, fifty-six missionaries, but how many more do they need, scattered as they are among all nations? And our church has *not even one among them*, to tell them that "a Redeemer shall come out of Zion to turn away transgression from Jacob."

You will say, "we have not men to send out." True, the cry: "Send us more men, send us more missionaries," is heard from every quarter; yet some would doubtless be able to go, but they are not willing to take up the cross and sacrifice themselves for this great work; the consequence is, that the ministerial talent is buried at home, or the light shines where there is already the full blaze of day. But if the church would only pray as it ought, "Thy kingdom come," and that "God would send more laborers into his harvest," we would soon see the messengers of grace spreading over the earth, announcing the year of jubilee to the enthralled inhabitants. Yet, we must have means as well as men. The missionary in

Asia, Africa or Oceanica, must live as well as the minister at home among you. You would not hesitate a moment to send your bread and meat to a helping neighbor; your sympathies are roused at the recital of poverty, and oceans cannot be a barrier to your charity, and shall the heathen beg in vain for a crumb from your father's table? Will you say to-day, I cannot bestow more than a dime on the eight hundred millions of heathens, when you would divide the last morsel with a starving stranger?

I would not only appeal to your sympathies, but also to your conscience. Think you it is honest, you who consider yourself a steward over the gifts of God, when He sends to you a demand for part of what you have in trust, for as much as you can spare for this purpose, if you consider the Lord a beggar at your door, and you give him a mere mite, when you could spare a talent without injury to yourself.

Perhaps you would like to be well spoken of, and as you cannot go yourself as a missionary, no memoir nor biography will be written to commemorate your deeds; but what think you of hearing it said on the day of Judgment, that by the sacrifice of a little money, you have saved a whole district of heathens from falling into perdition? For surely it would be but a small matter for this neighborhood to raise money enough to support one mission, especially as the Lord has blessed you this year with a large reward for your rural labor. This missionary thus sent by you may be the means of chasing darkness from the district where he labors, and you would hear the voice of gratitude from thousands, as the missionary would point them to you, as to those who have supported him in his labors among them, and the Lord himself would say to you, "Well done, good and faithful servants, you have been faithful over a few things, I will make you rulers over many things; enter ye into the joy of your Lord!"

One idea I cannot omit here; it is with regard to the aggressive movement of the church. When an enemy forces himself into your house and takes possession, you take the earliest opportunity to dislodge him from your premises, and

though you are hindered for a long time, yet you cannot suffer your claims in this matter to be forgotten ; but at a favorable time you call all that are willing to help you, to rescue your inheritance from the hand of the unlawful occupant. Now, the enemy of God and man has possessed himself of the fairest portion of our inheritance ; he has turned the garden of God into a wilderness, where nothing grows but noxious weeds and deadly poison ; he has possessed the house of God for lo ! these four thousand years. At last peace is restored at home ; the church enjoys full prosperity ; her membership is large ; her means are adequate, and she is turning her attention toward this enemy to drive him from the land. From every quarter the cry " to the rescue " is heard, and Emanuel is marshalling his forces ; shall we sit here all day idle, when we are so deeply interested in the conquest ? Know ye not that it is written, " The saints of the Most High shall take the kingdom, and shall possess it forever and ever ? " It is required of us that we work together with him, that we take the sword of the spirit and go forth to the help of the Lord against the mighty, and " cursed is he that is at ease in Zion. "

Doubtless one of the great reasons why the church did not awake sooner to the importance of this work, and why so little is now done in it, is, that the vitality and reasonableness of it have not been duly considered ; but we understand it measurably now ; we know that the life of the Church, the glory of God, the consummation of prophecy and of the prayers of the children of God, our joy here and our happiness hereafter depend upon it in a very great measure. And if we are willing to contribute to any good work according to its value in our eyes, we shall doubtless show to those around us and to those that have lived before us, that we put the highest estimate upon this work ; that we consider it our duty to show an example of sacrifice to the Lord for his glory !

Let us then, when we are called upon to give for missionary purposes, give not only from our abundance, but like the poor widow, even from our necessity, considering that " he who giveth, lendeth to the Lord who will pay him back again ; "

and as we put our hands into the purse or pocket, let our hearts and our reason go along with them; and let the question not be, how much *shall* I give? but how much *can* I give? being well assured that "he that sows sparingly, will also reap sparingly."

May God incline our ears to the cry of the perishing millions, and our hearts to help them out of the horrible pit!

Amen.

EDITORIAL MISCELLANY.

THE PACIFIC ANNUAL CONFERENCE.

The formation of this new Conference we regard as so important an event that we believe we shall gratify our readers by inserting entire the Minutes of the proceedings of the first session. It will be an interesting item of history. The men who compose the Conference are from all sections of our work, and it will be of use ten years hence to compare the condition of things in California *then* with their state *now*. From the *Christian Observer*, published on the spot, we extract the following:

"On Thursday, the 15th April, at 10 o'clock, A. M., according to previous notice, the following Missionaries of the Methodist Episcopal Church, South, in California, met in Wesley Chapel of this city, and proceeded to the organization of an Annual Conference.

PRESENT.—Jesse Boring, Superintendent, Alexander M. Wynn, Cyprian Gridley, Wm. R. Gober, Joseph S. Malone, John F. Blythe, Andrew M. Bailey, James M. Fulton, Morris Evans, William A. Simmons, John C. Simmons, Dennis B. Leyne, Elijah B. Lockley, Solomon W. Davies, John W. Kelly.

ABSENT.—David W. Pollock, A. Graham, John M. Jones, John Matthews.

After reading from the Holy Scriptures by the Superintendent, and prayer by brothers Gober and Bailey, bro. Gober was requested to act as Secretary, *pro tem*.

The roll was then called, whereupon the President, referring to the action of the General Conference of 1850, in the city of St. Louis, providing for the organization of an Annual Conference in California, and the instructions of Bishop Paine to the same effect, declared the body a regularly organized Annual Conference of the Methodist Episcopal Church, South.

A. M. Wynn was elected Secretary of the Conference, and Wm. R. Gober, Assistant.

It was then unanimously resolved that this Conference shall be styled and known as the "Pacific Annual Conference of the Methodist Episcopal Church, South."

The hours of meeting and adjournment were fixed at 9 o'clock, A. M., and 12½, M.

The following Committees were then appointed:

On Education—W. R. Gober, J. W. Kelly, M. Evans.

Books and Periodicals—A. M. Bailey, S. W. Davies, S. W. Simmons.

On Finance—W. R. Gober, J. F. Blythe, E. B. Lockley.

Preachers' Aid Society and Education of Preachers' Children—J. W. Kelly, A. M. Bailey, D. B. Leyne.

Missions—W. R. Gober, A. M. Bailey, J. S. Malone, J. W. Kelly.

Sunday Schools—J. S. Malone, J. C. Simmons, J. M. Fulton.

Bibles and Tracts—S. W. Davies, C. Gridley, J. M. Fulton.

Pastoral Address—W. R. Gober, J. S. Malone.

After the appointment of the committees, the usual course of Annual Conference business was taken up, and, under the appropriate questions, the Rev. William H. Long, formerly an Elder in the Congregational Church, was duly received into the traveling connection of the Methodist Episcopal Church, South, and Adam Minear and M. M. Moore were admitted on trial.

David W. Pollock, one of the three Missionaries who first came out, was superannuated, and Cyprian Gridley left without appointment at his own request.

The following are the appointments of the Preachers for present year:

SAN FRANCISCO DIST.—J. W. Kelly, P. E.—San Francisco, Joseph S. Malone, Morris Evans—San Francisco Female Institute, to be supplied—San Jose, Alexander M. Wynn—Bascom Institute, San Jose, Alexander M. Wynn—Sonoma, E. B. Lockley—Bodega, to be supplied—Benecia and Martinez, Dennis B. Leyne—Stockton, Andrew M. Bailey—Stockton

Academy, to be supplied—Mariposa, John M. Jones—Sonora and Columbia, William H. Long—Wood's Diggings, Adam Minear.

SACRAMENTO DISTRICT.—A. Graham, P. E.—Sacramento, William R. Gober—Asbury Institute, Sacramento City, W. R. Gober—Marysville, William A. Simmons—Shasta City, John Matthews—Nevada, John F. Blythe—Centreville, John C. Simmons—Auburn, James M. Fulton—Georgetown, to be supplied. (Green Woods, supply)—Nashville, Solomon W. Davies—Jacksonville, to be supplied—Angels, M. M. Moore.

David W. Pollock, superannuated,—Cyprian Gridley left without appointment at his own request.

EXAMINING COMMITTEE—First year—Bible, as to doctrines, etc., J. W. Kelly; Wesley's sermons, A. M. Bailey; Fletcher's appeal and perfection, Wm. A. Simmons; English grammar, E. B. Lockley; Composition, Morris Evans; J. W. Kelly, chairman.

Conference sermons to be preached at the next session of the Pacific Annual Conference: 1st. On the Ministry, J. W. Kelly; 2d. On Missions, A. M. Bailey; 3d. On Education, Morris Evans.

J. Boring, Superintendent of the California Missions of the Methodist Episcopal Church, South, and editor of the Christian Observer.

The next Conference to be held in the city of San Jose, beginning on Wednesday, the 13th April, 1853."

We subjoin the following statistical account, from the same source:

"Traveling Preachers, 22; Stations and Circuits, 19; Church buildings, 10; Parsonages, 6; Church members, 300; Local Elders, 4; Licentiates, 3; Sabbath Schools, 7; Superintendents, 7; S. S. Teachers, 22; Sabbath School Scholars, 200; Vol's in S. S. Library, 535; Missionary Collection, \$731.35.

It is proper to remark that from a failure to receive Missionaries a year since, we were compelled to abandon two stations and two circuits, which had been well organized and supplied by local brethren, by which upwards of 300 members were cut off and lost to us. Besides this, until a few weeks before Conference there were but five Missionaries in all in the country, and up to the first of Sept., there were but three, one of whom from constant sickness could render no efficient service. Had our expected and promised supplies reached us

at the time fixed on, we should have numbered largely over 1000 numbers. Let us pray and labor, both preachers and members, for the revival of God's work throughout the Conference the present year, and let us expect an abundant increase. To God we must look for success, and he who leans on him, shall be sustained.

THE MISSION IN CHINA. Our brethren in China write encouragingly of their position there and labor in hope of great fruits. An affliction, however, has befallen our beloved brother Taylor. The health of Mr. Taylor has become so much impaired, that her medical adviser has deemed it necessary that she should visit her native land. She left China in company with the wife of Bp. Boon, and with the Rev. Dr. Bridgman and lady, who are compelled to leave their stations for the same cause. Mrs. Taylor has arrived safely in the United States with her children and a Chinese nurse. Let the prayers of the whole Church ascend for this devoted man who is left so alone in that distant land! We cannot forbear copying the last paragraph of Dr. Taylor's letter to the Missionary Society. He bears his bereavement like a Christian philosopher while he manifests all that refined sensibility of feeling which is so sure a product of our holy faith. Let the wives of our preachers at home read this paragraph:

"I am especially thankful that my dear wife, so far from obeying the natural impulses of her heart, not only consented to go without me, but even declared she would rather stay here and *die* than to take me from my work to accompany her. I commend her and my precious babes to the prayers and sympathies of the warm-hearted church to which I have the unspeakable privilege to be attached, and which I have the honor of representing in this pagan land. I beg, too, your prayers for myself that I may be more abundant than ever in labors of usefulness."

A DIALOGUE, as it occurred substantially. *Mr. X.* (Not a Methodist but appointed by the preacher in charge to collect the quarterage at the church where he worshipped, as there

was no Methodist there who could or would attend to the matter,) "Mr. Y., it is near the end of the year, and we ought to be making up the quarterage for the Rev. Mr. J——. He is a good preacher and has served us faithfully : and beside, if we do not pay up better the Conference will not send us so good a preacher, if they send us any. Let us do the handsome thing." *Mr. Y.*, a Methodist. "I have heard that said so often that I pay no attention to it. Three years ago we had brother M. who was a very good preacher. They said that if we did not pay him his allowance we should not have as good a preacher the next year. Well, we failed to pay him, and the Conference sent us Bro. B. who is a much better preacher than brother M. Towards the close of the year we heard the same thing, but we did not pay brother B., and now this year we have Bro. J——. who is said to be among the very best preachers in the Conference."

Was not that talking out what many of our members feel? Is that being "righteous before God?" In that man's mind it appeared to make little difference whether he discharged his duty or not, the Conference would send a preacher.

THE POOR-HOUSE. Is it right that Methodists should be common paupers upon the County? We did not know until lately that this was the case anywhere. Ought not common Christian charity to lead each station and circuit to care for its own poor? Why is it that in many places the collection for the poor is omitted on sacramental occasions? Should it ever be omitted? If there are no communicants of the church who are so reduced as to make alms acceptable, it might be very judiciously appropriated to the relief of the wants of others. Much good would thus be accomplished. Some church-members have great horror of their brethren entering the fraternity of Masons. They say that it is disrespectful to the Church, that it implies a want of confidence in the Church's liberality. We are no Mason, but we can readily see how a Methodist, Presbyterian, or Episcopalian, who should find communicants of his church in the Poor-House and should learn that there existed another society which would not allow any of its members

to fall upon the parish, would have a very reasonable inclination to become a member of that association. The poor of each Church should be sustained by the Church and not by the world.

NOTICE. The Editor's absence from home during a month of his vacation, and the multitude of engagements devolving upon him at the opening of the session, will induce his correspondents to have a little patience with him, if their communications seem to be neglected. He will attend to all, as he shall have time and strength.

SUMMARY OF SOUTHERN ITEMS.

Dr. Latta, of Cincinnati, the author of the "Chain of Sacred Wonders," was stricken down with the apoplexy on Thursday, 24th of June, and died on Sunday 28th. A good and a great man has fallen.

Bp. Soule has consented to visit California. In writing to the Missionary Secretary, he says:—"Some of my friends have raised objections to my proposed visit in consideration of my advanced age, the great distance between the Atlantic and Pacific coast, the casualties and dangers frequently attending a long sea voyage and the liability to death and burial at sea, far from home and friends. I have weighed these objections. They are light in the balance. I have been in perils both on the sea and on the land, but God has been my shield, and effected deliverance under circumstances which seemed to be beyond the efforts of human agency. That great and good man of God, Dr. Coke, sleeps as safely in the bosom of the deep, as his venerable colleague, Asbury, in a sepulchre of earth; and both rest in sure and certain hope of an equally glorious resurrection when the "earth and the sea shall give up the dead that are in them." And whether I shall sleep in the elementary habiliments of the one, or the other, is a circumstance of no importance. If I may but "sleep in Christ," no matter when, no matter where."

The last Commencement at Greensboro' Female College is represented as having been unusually brilliant. H. W. Miller, Esq., addressed the literary societies, and Rev. J. W. Wightman preached the Annual Sermon. Both productions were superior to the ordinary run of such exercises. The Fall Session of the College has opened with a larger attendance of pupils than ever before present at the commencement of a session.

The Rev. Dr. Wadsworth, of La Grange College, preached in Petersburg, Va., on the 4th of July, on his route north in quest of health for himself and wife.

Part of the common property of the Southern and Northern M. E. Churches, lies in Cincinnati. Not satisfied, of course, with the decision of the New York District court, the Western Agents have refused to give up, unless compelled by law, and the case has been argued at Columbus, Ohio, before Judge Levitt. Dr. W. A. Smith of Va., who was in attendance, says:—"we have no fear for the final result. It is idle to think we shall not gain this cause." The decision of the Judge will not be given until October.

At the last Commencement at La Grange College the degree of D.D. was conferred upon Rev. B. H. Hubbard, President of the Tennessee Conference Female Institute.

It is at last decided that Dr. Henkle, of Nashville, is to write the memoir of Bp. Bascom, whose widow has published a request that all persons having any desirable materials for the memoir will forward them to Brother Henkle.

A Spanish department has been added to the Christian Observer, the Southern Methodist paper published in California by Dr. Boring. Rev. J. S. Malone has charge of the department.

Rev. Dr. Collins has been elected President of Emory and Henry College, Va., for five years, and, if we understand the newspaper announcement, does not go to Dickinson College.

The Local Preachers in Georgia are endeavoring to devise some plan by which their talents and services can be rendered more useful to the Church. A capital move! May it succeed!

An extensive revival of religion is reported from Wilmington, N. C.

L I T E R A R Y N O T I C E S .

Books of publishers in New York may be left at the store of M. M. Dodd ; in Boston with C. H. Peirce & Co.

Quarterly Review of the Methodist Episcopal Church, South. Dr. Doggett, Editor. Published in Richmond, Va. Terms : \$2 in advance. July, 1852. Contents : Art. I. Roman Literature.—II. Wesley and Methodism, a review of Isaac Taylor's work.—III. Grace Norman.—IV. Pulpit Hermeneutics, a continuation of Dr. Lee's excellent article.—V. Moral Power of the Press, by the Editor.—VI. Southern Methodist Publications, (containing some very useful hints.)—VII. Remarks on I. Chron. 6 : 16–38, and Rev. 22 : 8, 9. We wish the Editor would furnish one such article in every number.—VIII. New Books.—IX. Periodicals and Pamphlets.—X. Literary Miscellany. In the "New Books" the Editor gives favorable notices of the Life of the Rev. Jno. W. Childs, by the Rev. J. E. Edwards; Dr. Early's Edition of Mr. Wesley's Sermons, prepared by Dr. Summers; Dr. Henkle's Primary Platform of Methodism; and "What Now?" by the President of Greensboro' Female College.

"*Life of the Rev. John Wesley Childs*; for twenty and more years an itinerant Methodist preacher. By the Rev. J. Ellis Edwards. Published by John Early, for the Methodist Episcopal Church, South." Few things are more difficult than to write biography well and honestly. There is such a temptation to conceal the defects and magnify the virtues of one's subject that no man can have great assurance upon concluding a memoir that he knows much more of the character of the subject than before he began, relying mainly upon his own sagacity to detect the secret movements of the heart from statements the force of which were not perceived by the biographer himself. From our private knowledge of his subject, we think that Mr. Edwards has succeeded in no small measure

in avoiding this defect and has presented the
 Childs in a fair light, working up not very amply
 an interesting and instructive biography. Mr. Childs was a
 peculiar man, a peculiarly good man. There were many things
 in his manners which we should be sorry to see imitated by
 our ministers generally, but we would that all were as holy,
 as single of heart, as laborious of life as John W. Childs. His
 memory will be precious to the Church in North Carolina and
 Virginia for years to come, and Mr. Edwards' excellent book
 will make that memory precious to our Church generally. It
 is proper to add that the proceeds of the work are divided be-
 tween the Book Concern and the widow of the deceased. Mr.
 Edwards generously contributes his work gratuitously. The
 volume concludes with a sermon the occasion of Mr. Childs'
 triumphant death by the Rev. Geo. W. Langhome, exhibiting
 all the excellencies of its author's modes of sermonizing.

"*What Now ?*" is the title a little 18 mo. 130 pp. book,
 published by M. W. Dodd, New York, and got up in different
 styles of binding for presents to young ladies. The paper,
 type, and binding of the copies we have seen, are very beauti-
 ful. The booklet is an attempt to answer a question which a
 young lady is supposed to put to her heart as she leaves school
 to go into life's sterner responsibilities. As to the success of
 the answer we cannot speak, as we had too much to do with
 preparing it. A very few weeks before the last class which
 graduated at our College was about to leave it occurred to the
 author to prepare a little book for them, as a *souvenir*. "No
 sooner said than done." He went at it, in little morning and
 evening snatches of time from professional duty, and in three
 weeks the book was ready. With the last sheet wet he sent
 the packet by mail to Mr. Dodd, on the 30th of April, with
 directions to return it printed on the 30th May. Punctual Mr.
 Dodd had eight mostly elegantly bound copies in our hands
 at 8 o'clock of the morning aforesaid. And now if any of our
 friends wish to help us to do good, let them order copies of
 the work for all the young ladies of their acquaintance. As
 we understand that copies are on the way for us, we suppose
 that we can send the work by mail, pre-paid, for 50 cents a
 copy, plain edge, and 62½ cts. gilt.

Receipts from June 16th to July 30th.

The following have paid for 3d and 4th vols: S I. Heath, T H W

and 5th vols: C Sullivan, Henry Porter, Lewis Holland.

Paid for 3d vol: Maj. R H Gilliam, Mrs. A P Hatch, P C Marks, Mrs. Mary A Thomas, Rev. W O Reid (you have \$1 to your credit over your account what shall we send?) Mrs. F C P Hill, Rev. J M Steel, Mrs. M W Adams, Dr. S J Brown, Col. J K Barnes, Miss Louisa Anderson, Miss M A Pegram, Jas. S Keys, Dr. C C Peacock, Mrs. A H Vansickle, Rev. S D Adams, Mrs. E Wiggins.

Paid for 6th vol: Mrs. F C P Hill, Miss Louisa Anderson.

Paid for 7th vol: Rev. Jas. Heath.

☞ Rev. Dr. Peirce, MS. received. Thank you. ☞ Rev. B T Crouch, MS. received; all right. ☞ W Fisk Jenkins. Have sent you the Pulpit and will write to your father. ☞ W H Gordon, Ballsville, Va. received \$2 from Richmond. Shall credit you for 6th and 7th vols.? You have paid up to next January. ☞ H B Hunter, 5th paid for and \$1 to your credit. Must it pay for next vol.? or shall we send books? ☞ Rev. J A Duncan; your Pulpit has been going to Springfield. No change had been ordered.

N. B. We have received a letter dated June 30, postmarked *Bellville, Ga.*, signed by a gentleman whose initial is "D," containing a gold dollar and some stamps. The stamps so adhered to the letter and to each other, that we cannot tell how many there were, nor can we decipher the letter. We have no sub. at Bellville.—Who wrote the letter? at what P. O. does he receive the Pulpit? ☞ Another signed *S. Little*, dated at Richmond, no *State* mentioned. We have Richmond, Va., Texas, Louisiana, and Mo., but he is not at either. Where does he receive his Pulpit?—

Notes of the *Bank of St. Mary's* not received at this office.



Harper sent for July 28: Mrs. A P Hatch, Greensboro Ala. Miss Louisa M Hill, Raleigh, N. C. and Mrs. L L Thomas, Fair Grove, N. C.

Books sent by Mail, pre-paid, July 21: Jas. M McCrackin, Charlotte, Taylor on Baptism and Bible Expositor July 27; Mrs. Sarah D Carter, Danville, Va., 2 Home Altars; Rev. James P Carrell, Lebanon, Va., Taylor on Baptism and Bible Expositor; R L Hill, Bonham, Texas, Home Altar; R D Davis, Bashi, Ala. Home Altar, Taylor on Baptism and Bible Expositor.


To Post-Masters,—We respectfully request that when Post-masters return numbers of the Pulpit they will not write on the covers and thus injure the numbers. They should write separate letters and *frank* them. This is the law in the case. We have several times rec'd copies of the Pulpit with the announcement that "they are not taken out of *this* office," and we have no means of ascertaining *what* office. We thank those post-masters who are respectful and attentive to their duties.

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THE SOUTHERN METHODIST PULPIT.

EDITED BY

CHARLES F. DEEMS,

PRESIDENT OF GREENSBOROUGH FEMALE COLLEGE.

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OF THE GEORGIA CONFERENCE.

PORTRAIT OF DR. WINANS.

EDITORIAL MISCELLANY:

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The appeal contained in it for family devotion is the most powerful and persuasive we ever read, and, it seems to us, must be irresistible. We invite the attention of the preachers to this book, as one the circulation of which will be of vast benefit to the Church.—*Rev. W. H. Hunter, A. M., Editor of the Pittsburg C. Advocate.*



S E R M O N I X .

W I S D O M .

The substance of a discourse delivered before the Faculty and Students of Emory College, in July, 1849.

BY THE REV. L. PIERCE, D.D.,

Of the Georgia Conference.

“Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.”—Prov. iv. 7.

There is, in the beautiful blending of moral culture with moral results, and the more delightful presentation of religion under the notion of Wisdom, as one of the titles of Christ, much, very much, to engage and interest the mind of the biblical student and the heart of the devout Christian, in the beautiful, the rich and variegated aspects of Wisdom, found in the third, fourth, and eighth chapters of Proverbs. So is the word Wisdom, when used as synonymous with religion in one aspect, and as a title of Christ in another, blended with each other, that even an experienced and skilful divine feels when reading these divine illustrations of divine things: almost like a child in a flower garden or a museum, he has hardly settled on one thing before he feels himself hurried off in a chase of admiration after another. So it seems to me must every man have felt the currents and counter currents of thought and uncertain opinion, as to what was unquestionably intended by the Holy Spirit in the use of the word Wisdom, in these writings of Solomon. We have, however, concluded that

it is high time, that one as old as ourself, should cease to be the sport of poetic pictures; and having divested the word of all that may be regarded as its robe of imagery, we have settled for ourself, that the word shall mean religion, where that is its easy and natural meaning; and Christ, where it is so used as to make that its most natural import. And hence the true reason why the word, as used in the original, was found so mixed the one with the other idea, that when continued as a figurative word, it was impossible in a translation into our language, to preserve the word Wisdom, and run it through the process of mental culture and christian graces, without leading to the beautiful blendings alluded to before. But he that has religion, has Christ. And he that has Christ as he is sought and found in Proverbs eighth, has religion.

We will further illustrate our text by showing, first, what Wisdom is; secondly, that it is the principal thing; thirdly, that it requires the acquisition and cultivation of all needful practical understanding; and conclude by showing that even religion cannot substitute business sense.

Wisdom is the principal thing. And this very reason makes it the duty of all, and especially of every young man, to find out what is meant by Wisdom, and then proceed at once to embrace it. And if any one less prudent shall inquire why, as a young man, you should become alive to the subject, it will only be necessary to say to such, I am assured in my Bible, that Wisdom is the principal thing, and with nothing below the chief good will I ever be satisfied; and with this reply you will stand vindicated in the eyes of all good people. A young man who would set his aim in life below whatever deserved the distinguishing appellation of the principal thing, would do his head a discredit, and draw a bad picture of his heart. An aspiring young man, if his aspirations are high and heavenly, may hope to do much and gain much. But if, like too many, he scorns and neglects the principal thing, and lays it over for the choice of wrinkles and decrepitude, he must in these days of feebleness and sin, upbraid not his head but his heart; not his conscience, but his crimes, and the love which he bore to

the low above the high, and the vile above the pure. All sinners are charged in God's Word with a most perverse set of appetites and a most unnatural admiration of objects. Indeed, it seems as if sin had turned every law of admiration into a vicious hallucination.

But our business is to show in what sense this remarkable word is used; if indeed it may be called a word. For it seems to me that such terms in God's Holy Word, as are used as appellatives of the Godhead, are by that appropriation of them, removed into a connection so august, as to make a delicate conscience hesitate even to use them, except as a divine title.— But it is evident that the term Wisdom is found in such connections as forbid the idea that it is used as an actual appellation of Christ, only as he is present in all such states of grace as must be intended, when it is said of Wisdom, “her ways are ways of pleasantness.”

But we believe that the term Wisdom, as found in the eighth chapter of Proverbs, is used as a title of Christ. We believe so because there are so many impersonations attached to every attribute and office of Wisdom, as hardly to leave a simple mind any other alternative. And more than this. There is so much of the past eternity ascribed to it, as to date and mode of existence, and so much of creative efficiency, of co-existence, and of governmental disposal, as to make its true import less than one of the just titles of Christ, a matter of revolting speculation to me. And besides these conclusive reasons, in reference to the term Wisdom in Proverbs, it seems to me most natural to hold that Christ alluded to himself when he said, “But Wisdom is justified of her children.” What else could he mean, when we seek the meaning, in the connection of that discourse? He was engaged in the scriptural proofs of his divine mission. His disciples and people were denominated his witnesses. Every true child of Christ is one of his light bearers, showing by a well ordered life and a godly conversation that they have not followed a cunningly devised fable.

St. Paul when defending the gospel on the ground that it

was the only revelator of the infinite godhead, having done at once and with the simplest means, what the combined efforts of philosophy had utterly failed to do, called Christ the Wisdom of God, as he confessedly was the power of God. In the use of both these terms, and also of either of them, there is much to remind us of the beautiful blendings of one phase of christianity with another, as it is unfolded to the eye of faith, in the highly figurative language of Solomon; and also of the manner in which this great missionary apostle to the Gentiles seized upon the leading terms of their most distinguished schools and philosophers. With them Wisdom and philosophy were almost one and the same. By the wisdom of philosophy, God and every other thing belonging to the unknown, was to be made known; consequently all pretensions to imparting knowledge upon subjects which had been passed over into the hands of philosophy for solution, by any such simple process as preaching Christ, was an indignity to the schools of philosophy. Hence, as we have mentioned before, the apostle seized upon the master and the magic word of the schools, Wisdom, and made it ours, and it became all his epistles, where the revelation of Christ in the hearts of his children was the leading idea, to use the word Wisdom as the medium of this revelation. And so what the wisdom of the world could not do, the wisdom of God did do. That is, did reveal Christ as the Savior of sinners in every true believer's heart. When Paul said Christ was the Wisdom of God, every Greek was at liberty to receive his words, as if he had said in a controversy with their philosophers, Christ is the philosophy of God; that is, the provision in his economy whereby the mysteries of divine government are unfolded, and the laws of spiritual life ascertained. But this very liberal use of the term itself proves to me that Paul used it as an appellation of Christ, in conformity with the language of the Old Testament scriptures, as well as in rhetorical agreement with the boasted wisdom of the schools. This all being correct in theory; then the text only affirms in spirit, what was affirmed afterwards by Christ in relation to himself, that he was the Way, and the Truth, and the Life;

and that without him we can do nothing. Christ is, therefore, emphatically the principal thing. How, young gentlemen, would you attempt to fit yourselves for life's highest, purest pleasures and honors, and place Christ in any subordinate relation to the furniture of your outfit? Pause, I pray you, long enough upon the threshold of life, to settle upon a basis of religion, which you can now feel you would risk your soul upon, as the source of safety and comfort, practical objections out of the way, and proceeding upon the naked ground of the most reliable opinion; and if you can and will do this, the christian scheme will claim your highest confidence; and acting upon the principles of good common sense, you will freight your bark of life well with the enduring riches of Christ's redeeming love as your only safe ballast.

There will be no difficulty, young gentlemen, in carrying your convictions along with mine, that even if Christ was not personally intended in the term Wisdom, as found in Proverbs and elsewhere, that still it must be used as a synonyme with religion. In Proverbs, almost every blessing enumerated in the catalogue of gospel promises, is named as a product of this Wisdom, and so named as to leave us under the fullest conviction that they are not named as accidents, but as specific and characteristic fruits. To the account of Wisdom is placed the blessing of peace and pleasantness; of riches and honor, and of length of days. The price of Wisdom is above rubies. And he that commits himself to her guidance is safe, because she will keep him in all his ways. Therefore, my young and deeply interested hearers, be sure to embrace her, and she shall bring you to honor. Wisdom is but another name for religion. This is evident from all those passages, in which it is said, the fear of the Lord is the beginning of Wisdom. And in Job xxviii. 28, when addressing himself unto man, he says, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding. The same must be the meaning, where the apostle says, the Wisdom that is from above is first pure. In this passage, Wisdom must mean religion, whether we deduce the idea from the contrast or from the association

of words. But that the word wisdom is used by St. Paul in the second chapter of first Corinthians in a way to assure us of its divine appropriation to the notion and being of experimental religion, none will doubt. Hence, the apostle at the same time that he assigns his reason for abandoning the arts of oratory, and the magic of philosophy, and relying alone upon the spiritual power of the gospel, which was that the faith of his converts might not stand in the wisdom of men, but might stand in the power of God, declares that he did speak wisdom among or to them that were perfect; yet not the wisdom which man taught, but which the Holy Ghost taught,—a heavenly science, which compared spiritual things with spiritual; and enabled the children of God to solve to their soul's contentment the momentous question of their salvation. This was what none of the princes of this world had ever been able to do. The solution remained to be made by that spirit which searcheth all things; yea, the deep things of God. And it was made in such way as to place the faith of every true convert, then and ever since, in the power of God as the only available agency. This spiritual change then, in our sense of the text, is to be regarded as the principal thing; the one thing needful.

Secondly. We proceed to speak of the reasons why the religion of Christ should be regarded by all, and especially by you, young gentlemen, as the principal thing; or if you like the idea better, the chief good; the good which holds every other good within its gift. This was what the great apostle meant when he said, "But godliness is profitable unto all things; having promise of the life that now is, and of that which is to come."

Religion is the surest guarantee a young man can have for the accumulation of the material needful for a fine and fair character. The delusive notion that we have often met with, that a man with a great name, or if you prefer it, a great fame, is in the possession of an available and desirable character, is really piteable. This country has furnished men, in many of its distinguished offices, with name and fame of a world-wide

history, whose character, in its moral details, would have blanched the cheek of virtue, if it had been alluded to in any public assembly of ladies and friends. Talk upon the subjects and topics in relation to which they had gained a name and won for themselves a fame, which ambition might pine to have, and friends and relations would listen with entranced ear and mind. Such men have been found in the halls of Congress; in the Executive chairs of the States; and honoured with the ermine of the Bench. They have been seen, too, adorned with military costume. And from all those high places has gone forth the evidence of their great minds, in efforts of statesmanship; in judicial decisions; and in the valorous deeds of bloody war. These speeches of wisdom, decisions of law, and deeds of military prowess, have given to many of these gifted sons of our country, an immortality of fame, which will beam brightly in the pages of American history in all ages to come. But then it is the history of their fame that is seen; not the history of their life and character as individualised, and painted from its moral bearing and developments. Over these must be thrown a mantle of concealment. His fame must be himself; because himself would blur his fame. Behind the bright cloud of fame which hangs itself out in gorgeous beauty, and hides from the admiring public the anomaly of their moral delinquences, you dare not go. If you do, you will fall in with such heavy discounts upon their popular fame as will not do to be named. In one's private and personal character, you will find the truth telling signs that he seldom goes to bed sober. In another, that he not only drinks, but that he is a measured gambler, always winning enough from his untutored friends to defray the expenses of his extra dissipations. A third will be found wrapped in the mantle of his greatness, and bathing his name in the dew drops of public adulation; the husband of an idolising wife, too pure to be jealous, while he himself is the slave of some well fed mistress, or the personal gallant of some beautiful Venus. Or if you should be so fortunate as to fall in with the few, who nobly disdain these more dishonorable faults, you will perhaps find among these noble specimens of intellect

and valor, many whose profanity is disgusting and mortifying; many who are habitually guilty of the desecration of God's Holy Sabbath, or prayerless infidels, living a non-church-going life, and thus opposing the greatness of their name and the spell of their success in life, to the religion of their country and their Creator, indirectly saying to the youthful aspirants of the country, religion and morality are neither of them necessary to the acquisition of renown. And in just so far as fame is substituted for character, have these great men built up a good part of our national glory with their mental greatness, but blighted and blasted a better with their moral weakness and sins.

The text of our present thinking is, that religion is the best furnishing store, for good material with which to build up a fine and fair human character. We mean the religion of the Bible, not a faulty nominality of it, but a fair and full copy. And we cannot now believe that there is any grade or order of unbelief sufficiently heartless, and fool-hardy enough to deny the declaration, that if a young man derives his ethical and his mode ideas of character from the Bible, and builds himself accordingly, he will present to the world a specimen form of character as pure and holy as is possible in a body of flesh.—Witness the effect of this plan upon Joseph in Egypt in the family of Potiphar, and upon Samuel in the house of Eli. Indeed, when the question is asked, wherewithal shall a young man cleanse his way, the answer is, by taking heed thereto, and according to God's Word. In securing a good character, the christian religion is the principal thing. And for myself I can say that I do not believe that there is one of all the great men of this Republic, who would not have added fifty per cent. of real capital to his greatness, if he had been openly and actively a pious man. Real greatness is an evergreen when it is fed by religion. An annual stripped of its lovely foliage, and offering only its bare trunk and leafless limbs to the eye, when standing amidst the winter of its blighting vices.

But again. It is no less true that the christian religion is the principal thing in preserving and perpetuating a good

character. The reasons which influence a young man to become a christian, are not like those which influence him in many others, subject to change, and often justifying a change in plans and even in callings. The laws and the reasons which impel to a life of holiness are unchangeable and perpetual.—Therefore it was only necessary for this young prince, we mean Joseph, to recur to the law of his God and to the binding efficacy of his conscience, and of his early vow of piety; and these like a heavenly amulet, dissipated at once the deadly influence of a heathen court and the alluring love of his royal mistress, and sent him forth, wearing a jewel of integrity and setting an example of incorruptable virtue, which must glow with more than siderial brightness in the diadem of his crown of illustrious deeds. This was a circumstance from which this young prince gathered, not fame, but enduring character.—So the growing up of the lovely Samuel in the house of old Eli, whose lax government led, no doubt, in a great degree to the abandoned course of his sons; and yet Samuel was reared up under this system of lax government, and within the pestilant atmosphere of Phinehas and Hophni, and stood forth in boyhood, and in old age, an example of integrity and uprightness which enabled him triumphantly to vindicate himself by a popular verdict, which he fearlessly challenged at the hands of the tribes over which he had presided; and that too, at a moment when the populace were in a transition state, bent upon exchanging the republican form of government, over which the pure and excellent Samuel had presided with such even-handed justice and distinguished glory, for a monarchy, at the head of which King Saul was placed, by the over-ruling Providence of a neglected Deity, as a curse. Now no one can read the history of Samuel and mark its opening glories, and trace its path of wisdom and moral beauty, and contemplate its mellow and hallowed light at evening, without being struck with the fact, that his piety was the principal thing in collected the fine material out of which he constructed his character, so was piety the principal thing in preserving and perpetuating his excellent character. The same reasons which led him in

the days of boyhood, when he was apprenticed to the altar service by his excellent parents, to answer the significant call which he did not at first fully understand,—“Here am I;” and afterwards, as he was instructed to do, when God called to him amidst the dim lights of the temple, he said, “Speak, Lord, for thy servant heareth,” this being the well known response of obedience and submission. Here God commenced his leading revelations with the excellent man, who afterwards filled many offices and high trusts in Church and State, being President of the Jewish Commonwealth and Principal of the school of the Prophets at the same time; counseling in the cabinet and prophesying in the school alternately: an indubitable evidence that the deepest piety would only add a golden lustre to the eloquence of the statesman, the wisdom of the judge, and the glory of the general. One almost looks to the west of life, when reading the virtues of such a man as Samuel, to see if the mellow light of his setting sun does not leave some lingering ray upon tree or mountain top, which the eye might look on, without losing at once the light of a body so richly luminous. But, whatever we see in Joseph or Samuel, or any other young man, who, like Samuel, when God calls him to holy duties, will reverently say, “Speak, Lord, for thy servant heareth,” will find through life, if he minds the same things and walks by the same rule, that Wisdom is the principal thing.

But once more. We may assert with equal certainty, that religion is the principal thing in the bestowment and maintenance of real happiness; and we appeal this case with the utmost confidence to the experience of every candid young man. You possess all the necessary means of happiness, if they were but fed and sanctified by the well of living water, springing up within you to everlasting life. But without this indwelling fountain, your thirst remains unslacked, even though you drink from Jacob’s well. You are blessed in the enlightened and liberal views of your parents and guardians, or you would not have been here, ennobling your minds with the light of science, and adorning them with the gems of classic lore.

But with the honor of a collegiate diploma, and the pleasing history of an approved collegiate life, testified to by your impartial faculty, in your quarterly circulars, there is still an aching void within, the mighty desideratum which religion alone can supply. The highest titles of honor, and the brightest prospects of earthly glory, are unworthy things, until the soul's title to glory and to God is well attested; and this can never be until the requirement in the text "Therefore get wisdom," is complied with. Begin then this moment, my young friends, to prepare for a course of religious living which shall insure success. You have succeeded in one great and good effort. Some of you have graduated already, and others will at the proper time. But in this there is sometimes a slip. Not so in an effort to get wisdom. You will graduate, and when you do, you will receive a diploma signed and sealed by blood divine, and inwardly attested by the Holy Spirit, an instrument, which to read, will make you, by a sweet inward impulse adopt the melody of God's delightful prophet, and say, "Oh Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou dost comfort me." To me it seems like a truth that must so underlay and overspread every hope and fear of man, that I cannot now see how any one can be really happy, while the deathless spirit within bewails its neglected, ruined fortunes. Nor do I believe that the felicitous word Happy, is ever legitimately applied or understood, except when it is used in reference to the soul's communion with God, and its endless solace in the bowers of bliss. Happiness is only possible to the mind, the soul of man. All below and besides this, is fully met by our terms "gratify" and "pleasure. No one would ever think of saying, when feasting on the hidden manna, my soul was gratified; and few would feel satisfied to say, after one of our happy love-feasts, where sanctified souls commune with one another by means of the Holy Spirit, my soul found pleasure in it. Both these terms are by common sense considered as naturally allied to things falling within the range of what belongs to sense. They are sensual terms. Happy and happiness, are

the only terms which seem adequately to convey the idea intended, when after we have been in spiritual communion with God, we declare our experience to another. My soul was happy in God, is the only suitable utterance of it. All other words are too low, too earthly, too animal. They seem to suffer a sort of involuntary proscription, even where the proscriber might hardly be able to assign his reason. But let the individual say, my soul is happy, and the reason of it is my communion with God, to the realization of His love, and peace in the soul, in a word, to the repose of the soul; and every one understands him;—and if he believes in religion at all, and believes that we have it, and feel it in its purity and power, he will admit that we may and ought to be happy.

Now what, my young friends—sons let me call you—does all this prove, but the truth of our position, which is, that religion is the principal thing, in imparting happiness, and the only constant spring of it, where the immortal nature of man can say it is satisfied with its portion, and assured of its happiness. Get this heavenly wisdom, my young auditors,—for to you I speak more directly,—and in the folds of its ample promises and reliable assurances, you will feel in all life's changing scenes, that your soul's real estate is safe. Earthquakes may bury cities, tornadoes may desolate the forests and the farm, and famines perish us and all the bleating race, as to the body. But under each and every vicissitude, though the stars themselves fall, your happiness, and enduring portion, will stand forever sure and safe, and you will end your brilliant and heaven consigned course with the words, "Wisdom is the principle thing; therefore get wisdom," waving your bright flag from the boat of life, which shall bear you safely over the cold stream of death.

Thirdly. We will consider that part of our subject which bespeaks and urges on your youthful minds another class of duties, only second in importance to the class just disposed of. "And with all thy getting, get understanding." We cannot suppose that Solomon used understanding as a simple synonyme of Wisdom. Nor indeed as holding any other rela-

nion to it than that which it holds to all other practical duties. Here it is used for knowledge. The knowledge of subjects in which we must be interested by a sort of general issue, or such as we may choose to become interested in by a professional calling. In this view of understanding, it may mean, and very properly too, that knowledge of religion gained by a careful study of its nature and its laws; or, what some might choose to call the philosophy of religion,—the necessary power to analyze its properties; and then the order of our text would be: Get religion as your first great duty, as the principal thing and then analyze its offices and properties, until you are prepared to turn the matter of your experimental religion to the best practical account. For want of doing so, there are many professors of religion who remind one very much of an uneducated man, who will own and carry with him all the time a surveyor's compass or a seaman's quadrant.—With the former he might learn to set stakes in a straight line, to make his fences by; but how to measure the field within; ascertain its quantity, and make a perfect plat of it, would be a matter utterly unknown. Practically he would not understand the uses of a surveyor's compass. To such a one, a professor of surveying might say with great propriety, get a compass, and withal your getting, get the understanding of it. And every member of the class would understand the professor to teach, exactly as to principle, what may be the meaning of our text. Be sure to get religion first, and then understand it, to the end that you may practically demonstrate to all your associates, the truth of the first proposition,—that Wisdom is the principal thing.

But it seems to us to be demanded by the very structure of language, that the wise king of Israel, who had said, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun," might have alluded, and not unaptly, in the direction, get understanding, to the duty and blessings of a sound education, whether liberal in its range of subjects or limited. Correct understanding may be had as well upon one or two subjects as upon all. And it will appear more feasible

to hold the obligation in this place to be, that you should understand whatever it concerns you to know well, for the purposes and duties of life in which you may be responsibly engaged, than that you should be a universal scholar. A man that has studied carefully the laws of nature and of motion; the principles of natural philosophy, and the combinations and changes revealed to the mind in chemistry, must be regarded as standing mentally in a very different relation to nature and to nature's almighty architect in man—to his existing in the midst of this museum of natural wonders—a mere gazer on the surface, without understanding any thing of the mysterious mechanism, by which it so regularly answers to the universal call. The difference may be illustrated by what would be the difference between an uneducated child of nature, looking upon the dial of a time piece and telling the hour of the day by the force of outside circumstances, and the maker of it, who while he looks on its dial, and told the hours and minutes, could also mentally survey its interior, and understand the mechanical science by which its adjusted movements were calculated. Now that the mind of the first named individual must be at a much lower point in that which makes the man, than that of the second, every one must see. And yet the true cause of the difference between them; a cause which turns over one of them to the vulgar and the other to the refined, is found to exist in the fact that one of them, while *getting*, got understanding, and the other neglected in so far as any thing like scientific knowledge is concerned. The pleasure, to say nothing of the ennobling nature of analytical knowledge, as we survey the vast works of God in general, is proudly felt in all our connections with life's most familiar occurrences. There are ennobling aspirations felt by the expanding mind of the student, in his study of a winter's night to know, not only that the wood in his fire place does burn, but also why it burns, and what changes are going on in nature by the process. To live in the midst of God's great natural laboratory, where vast chemical changes are occurring daily, in many of which we are deeply concerned, and not understand what is going on, nor

why, nor how, is to say the least of it, in many instances, a state of comparative self degradation; so much so, that where a young man can acquire a knowledge of the laws of nature and properties of matter, in which he is directly interested, and will not do so, he draws upon himself the odium of a stupid dolt, about whose being there is a much larger lot of matter than of mind. Rational nature can but look with contempt upon a young man who could draw more pleasure from the opinion of a few ladies who should declare his form symmetrical and his dancing elegant, than he could if it were said of him, that he is not handsome, but he is one of the most intellectual young men we ever met in our assembly room. Here you would see one of those poor specimens of our youth, who could derive more real satisfaction from an expression of admiration from some weak young lady in favor of his mustaches, than he would in having it said that he had discovered a new and valuable principle in mechanical or agricultural science. But such young men are not before me to-day. And if they were, they could not be caught with the mental bait used in our argument. To draw such disciples around us, we must angle with more of the little and less of the great: or perhaps with more of the sensual and less of the intellectual. But, back to our text again.

“And with all thy getting get understanding,” or knowledge. The holy scriptures themselves contain many things so identified with science, and science with them, as to make a man who is getting understanding in its natural alliance with wisdom or religion, the more sedulous in his search after it. Geology, astronomy, anatomy and physiology, government and the basis of law, receive their fairest lines and purest light from the utterances of the Bible. I cannot beat off my mind, when thinking upon this subject, from the short but ample development of the wonders of the waters of the world, as they are spread out in broad oceans and seas, and in numerous rivers and lesser streams; and especially as it penetrates and traverses the earth in hidden streams and veins. It would seem to a vulgar mind, as if from the very nature of things,

there must be somewhere in the deep recesses of nature's acra-na, a vast manufactory of water, where the precious article was constantly made, like inflammable gas at our gas works. But that single text of Solomon, where he says, "All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again," or "return to go," explains it all. What a system of circulation is here presented; a system strikingly analogous to that carried on in the human body. And over this wonderful system of natural water works, the Creator has hung but a thin veil. Much of the *modus operandi*, in this simple, but beautiful system, is naked to the student's eye, and forms a field over which both thought and fancy may roam or rest, and find ample material for philosophical investigation, or imaginative paintings. Let a man plant himself, the Bible in his hand and God in his mind and in his heart, upon the bank of the majestic Mississippi; let him contemplate it in its length and width, its depth and strength; let him contemplate it in its tributaries, some of them vying with this father of waters for the honor of its patronymic name. And let him float out in his boat of fancy upon its turbid waters as they lose their identity in the gulf; and let him in the spirit of the picture drawn by Solomon, see the vast exhalations which God has levied from the broad expanse of waters, as they rise in silent and unperceived aqueous particles, and being by their gaseous levity prepared to ascend into the *next* heavens, they are in due time and form, condensed into clouds, and acted upon, as we have good reason to know, by electrical agencies, descend again in mists and showers of rain, and are received joyfully by the earth, which, St. Paul says, drinketh in the rain that cometh oft upon it. And this water, thus returned and swallowed by earth's porous mouth, mysteriously percolates the whole globe, and furnishes the hidden reservoirs from which the rivers that run into the sea are made and fed. The plain reason why the sea is not full is, that the All-Wise Creator draws out of it by exhalation daily, as much as he pours into it by the rivers. There is perhaps this day, in the universe within a single particle of the

same amount of which it was made in the beginning; and there never will be either more or less. How magnificent is the thought, that all the steam that is daily generated in the steamers of ocean, lake and river, is not water destroyed, but only changed in its condition from a liquid body to a vaporous cloud; and that which seems to be whirling away from the waters, as if in a farewell frolic, is only fitting itself in its aerial voyage, for a return through earth to the bodies of water above earth. And by the time the steamer returns, the water which she turned to vapour on her outward voyage, will be water again, and ready to be made steam for power and vapour for clouds again. Thus we see, if this view of Solomon's words are true and rightly understood, that the water of our globe is perpetually passing through a saline, an atmospherical, an electrical and a filtering process. And for any thing I know, God may intend to impart some vital good to water by this everlasting circulation of it, as he does to your blood in its passage through your lungs, where it gathers freshness and vitality, from a veiled kiss of the atmosphere. The works of God are great, and are sought out of all those that love him. And turning aside a little, for the sake of saving a valuable thought, his works are never sought out by his infidel enemies.

Again: If the getting of understanding may be applied to the common purposes of life, there is not one where it may find a better field for a careful outlay of its capital than in the agricultural. For after all that has been said by vulgar minds against scientific farming and planting, it is still true that by a proper application of understanding to agriculture and horticulture the earth could be made to yield one hundred per cent. more in favor of labor than in many instances it does. And this has been demonstrated, time and again, in the small model trials that have been made; but farmers and planters rush on in their old methods, and endeavor to make up by the quantity of their acres what might be more easily had by a wiser tillage of the ground. To say nothing more, it is now well understood that the method of enriching the earth suc-

cessfully is dependent very much upon the prevailing quality of the soil, and also upon the chemical results of the various manures, and that the misapplication of manure and work is as wild in agriculture as an indiscriminate use of medicine is in a sick family. Let it be laid down as a safe maxim in society, that every member of it who shall, by a good understanding of the outlay of common labor, increase the productiveness of it, makes himself a benefactor of his race. And all educated men ought so to address themselves to the practical benefits which science can aid in developing as to make all men see that learning would be a benefit to the multitude instead of the few.

We come finally to apply our views of the words, "and with all thy getting, get understanding," to the business pursuits of life. And lest there might be an error or oversight left in the way of our success, let us lay it down as a postulate, not to be forgotten or despised during this discussion, that the business portion of mankind constitute the only valuable portion; that whenever a young man determines that he need not trouble himself with the details of a business life, but looks to living on the earnings of a father, or an uncle or aunt, whose fortune he thinks he must some day inherit; that in that very day he dies to society and to his country in all their vital relations and interests; and, to continue the figure, becomes a mass of portable putrification, found first in one place and then in another, where time is killed, and money wasted, and morals murdered. Such men never write a line of their history upon any one of the works of art, or business, connected with the good of human interests. They never make a mark with tool or pen, which will herald their usefulness in life as one of a great multitude, equally bound to add the avails of his bodily or his mental capital to the good of his race. All such men violate the order of God. That order is,—“be not slothful in business, fervent in spirit, serving the Lord.” In getting business knowledge, there are many collateral matters which ought not to be overlooked. One is, a decided genius for a calling. This developement may be traced more or less

in almost any thing, but is most visible in the mechanical and fine arts. And if every one having a leading genius for any one of these useful arts should make a business of it, the useful arts would be constantly advancing; and some who, by forcing themselves upon professions not suited to their genius, perform through life little more than a clown's part in a play, when by following the indications of nature they might have filled a topmost place in society. Another thing connected with a common sense view of business life, and especially where the agent is immediately dependent on his earnings, is the supply already in the field to which he would aspire, if fully occupied; as for instance, law, or medicine;—good understanding would dictate to him to let these pursuits lie, at least for a while, and turn his mind to teaching—a noble, useful and money-yielding vocation. Learning, like religion, has suffered heavily on account of a certain kind of scholars, who seem to lose all common sense exactly in proportion as they acquire that which is uncommon. Some of the most pitiable and senseless managers I have met with in all my life were the most literary. They had all amounts of knowledge that ever an avaricious love of letters could desire. There was not a labyrinth in science, nor a problem in mathematics, through which they would not have toiled. And yet they had not practical understanding enough to run an account in a dry goods and grocery store for the clothes and food of a small family, and keep out of the hands of the constables and sheriffs. And yet it seems strange that a man that can calculate interest down through time, until a single mill in our currency would not be lost, cannot be made to realize as well in the distance as he does in the doom, that if his income is one thousand dollars, and his outlay twelve hundred, that he might be sold once every ten years. And yet I have known more than a few who have proved this inexcusable ignorance true. I am prepared to allow that there may be vast phrenological differences in the mental mould and capacity of man; but that there should be a free man in this country so destitute of self-perserving sense as not to see that he must live within his income if he would ever increase his

productive capital, is strange, though mournfully true.—And hence the proof, clear as the sun, that many of the appalling closes of life, where the young man having embarked his hopes, is at last under a clear sky, are driven by despair and keen mortification, brought on by worldly embarrassments, and these by a shameful inattention to a few common sense rules in business and management. No one who manages badly, and while he ought to have been in easy independence, is in distress, perhaps in poverty, can either be proud of himself or believe others to be so. There seems to be a sort of involuntary contempt resting like a *mildew* on all his manliness, of which he himself partakes. He feels himself to be degraded as a man, and cannot enjoy the ennobling sense of honor which every man does feel when he knows that his good sense is seen by all in his practical economy.

It will not be expedient to multiply remarks on this general head. To say any thing on the business life in a regular sermon, to many strange-judging people, will appear like going beyond the record. To myself it does not. Practical knowledge I believe to be the meaning of the text. And it is certain that Solomon commends the theme in his proverbs, in no measured language; and every where he couples wealth and honor with business habits: “Seest thou a man diligent in business: he shall stand before kings: he shall not stand before mean men.”

Our general position is, that even religion itself cannot be admitted as a substitute for good business knowledge and habits. The church has had large experience in this department of her trials; and the verdict of church and state is in favor of our position. Improvident members, when the good sense of mankind can see culpable ignorance at the bottom of their embarrassment and poverty, are deemed in many instances fit subjects for censure of character. It is true in many things, that “good understanding giveth favor.” Where a young man has nothing to build on, if nothing is produced, no one is much disappointed. But where the foundation for the fabric of independence is had, and wasted by a want of good com-

mon sense, involuntary contempt will follow. Human greatness is never found except in such as are ambitiously self-dependent.

Get understanding, then ; not only because it will ennoble you as members of our great national family ; but because it is so interwoven with man's moral obligation that we see not how a man can be a good christian and a worthless citizen.

In conclusion : Let me, young gentlemen, remind you that you are in reality—not in a formal sentimentalism—the hope of your country, Church and state, college and academy, counsel and camp, must look to you and lean upon you. Whether our young men are Rechabites or Bacchanalians—men of prayer or profanity—of piety or of impiety—the destiny of man is such that the country must look to its young men. And while your country hopes for much from all her noble sons, she has a right to expect most from her educated sons. One of the most contemptible beings in human form is an “A. B.” lounging in a grogshop, keeping tally for a set of gamesters ; and spending his time in a billiard room, or at chess, because they are considered in better alliance with a scholar. Nobly disdain all these drains upon your pockets and upon your time, and give yourselves to your God, combining industry, frugality and business sense with that wisdom which is the principal thing ; and, the word of a father and a friend for it, that whenever men of sense want agents you will not be overlooked. And best of all, having served your generation according to the will of God, you will fall asleep ; and every time a good man is spoken of, your epitaph of living fame will be read.

EDITORIAL MISCELLANY.

THE MISSIONARY REPORT.

We have received from the Rev. Dr. Sehon the Seventh Annual Report of the Missionary Society of the Methodist Episcopal Church, South. Its pages show a rise in the spirit of missions within our bounds; and although the aggregate falls short of what we ought to do, when we look at the wants of the world and the resources of our church, yet it gives gratifying proof of an increase of zeal among us. Oh! when will hearts, and hands, and prayers, and money be freely and cheerfully given to the great work of spreading the empire of the cross over every land, and beneath every sky! The recapitulation shows about *one hundred and fourteen thousand dollars* contributed by the Churches; which, with \$9000 from the Government, and \$2000 from the American Bible Society, make our receipts about \$25,000. But what is that among so many? Part of this is expended upon ourselves, in sustaining our home missions and missions to people of color. We hardly know whether it is fair to include this in our missionary contribution any more than that which we pay our presiding elders and circuit preachers. It is what goes beyond our country, and outside the bounds of our church, that we consider as legitimately missionary contributions. And how little that is! We have done something for California, and something for China: but, *what?* With hundreds of thousands of members, and millions of dollars in the Church, what are we doing for Christ and the extension of his kingdom?

It is greatly to be feared that there are some Methodists who spend a whole year and live in the guilt of contributing nothing for missions. They ought to be aroused. Are not the ministers somewhat to blame for the smallness of our

missionary collections? Are they earnest, energetic, always keeping the subject before the people? Our experience and observation has been, that where the people were properly informed upon this subject, they improved in their contributions. Two years ago the station within whose bounds we live, gave \$20 or \$30. Last year the stationed preacher interested himself in the matter, and the contributions went up to \$150. This year, our presiding elder, who, by the by, has had the advantage of a South Carolina training, pressed the matter again upon our consciences and the subscriptions have reached \$200. In some such proportion might each circuit and station be made to improve.

A fortnight ago we were called by a brother to preach a missionary sermon at an appointment on his circuit. That circuit last year, with a membership of upwards of 200, contributed *seven dollars and fifty cents!!!* In the course of our remarks we bore down pretty heavily upon the brethren for their 750 cents, endeavoring to make them feel how small it was to raise only about 3 cents a member for a whole year. At that single appointment they gave \$60 that day. But what we specially wish to state is, that after the discourse, a lay brother said to us that he thought we were a little hard upon the Church, and he felt disposed to lay some of the blame upon the preachers, that he had been "*thirteen years a Methodist and had never heard a sermon upon the subject of missions before that morning!*" The minister in charge of the circuit said that a few Sabbaths before he had preached on missions, and an aged class leader rose up at the conclusion and remarked that he had been leading a class forty years—if our recollection be correct—and that that was the first missionary sermon to which he had ever listened in all his life!

Is it any wonder that our people are doing no better? What! let a whole year pass and not preach on missions at such places and seasons that *all* one's parishioners shall have had at least one earnest call to aid in the work of the world's redemption! How can a minister sleep who neglects this duty? We shall never forget the feelings which agitated us on

one occasion when the annual mission returns at a Conference were coming in. The name of a certain circuit being called, the preacher in charge coolly answered "*nothing!*" That report was made from a circuit which the year before had contributed upwards of \$200, and upon which there had been no agitation, no local cause why the same amount should not have been procured again. There are some preachers—save the mark!—who are so afraid of coming short of their own pay that they keep out of view all good and benevolent causes, even the mission operations of the Church, and it is a cause of devout rejoicing that they are generally the worst paid men in their several conferences.

We have examined our annual report with great care. It is well prepared. There is a body of matter therein which should be read in all the Churches. Our people should be informed upon these subjects. We beg leave most respectfully to suggest what we think would be a decided addition to the Report, namely, a table showing: 1. The sum total received for missions from all sources. 2. How much of this was spent for colored missions, showing the average amount received by each missionary or missionary family, and the average size of the family. 3. How much for California, showing the amount given to each missionary. 4. The same for the Indian department, 5. The same for the China department; in all cases separating salaries from outfits, medicines, utensils, &c. 6. Salaries of the Society's officers, rents, printing, postage accounts, miscellaneous items. 7. Balance on hand. Much of this is in the Treasurer's report, but it would require pains to extract. It would aid us in answering objections to the Society. We may be sure that this report is examined in quarters where we ought to be desirous of showing all things. We know that all is right, and can take the report and show by figures that we are securing much missionary work for our contributions, but the horrible covetousness of some of our people lead them to use every thing as an excuse to avoid the blessing which comes upon the cheerful giver. This is merely a hint which may go for what it is worth.

From the report we copy the following recapitulation, showing the state of the missionary operations.

I. *In the Destitute Portions of our Regular Work*—136 Missions; 106 Missionaries; 22,578 white, and 1,922 colored members; with 107 Churches: 125 Sabbath Schools; and, 3,086 Scholars.

II. *Among the People of Color*—120 Missions; 111 Missionaries; 33,378 colored, and 700 white members; with 68 Churches; and 16,386 children under religious instruction.

III. *Among the Germans*—10 Missions; 7 Missionaries; 332 Church members; 5 Churches; 4 Sabbath Schools; and, 136 Scholars.

IV. *Among the Indian Tribe*—31 Missions; 27 Missionaries; 4,477 Church members; 39 Churches; 28 Sabbath Schools; and 1,261 Scholars; 8 Manual Labor Schools; and 489 Pupils.

V. *In China*—1 Mission, and 3 Missionaries.

VI. *In California*—21 Missions; 19 Missionaries, and 300 members.

General Aggregate. Missions, 299; Missionaries, 173; Churches, 229; Church members, 63,687; Sabbath Schools, 236; Children under religious instruction, 19,891; with 8 Manual Labor Schools, and 489 Pupils.

COLLEGES AND SCHOOLS.

We have received Catalogues from the following Institutions:

1. EMORY COLLEGE, Oxford, Ga. *Faculty*: Rev. G. F. Peirce, D. D., Rev. Alex. Means, A. M., M. D., Gustavus J. Orr, A. M., Rev. Wm. J. Sasnett, A. M., Luther M. Smith, A. M., and W. M. Potter, A. B.—156 students. First Session commences the third Wednesday in August. Tuition \$50 per annum. Board from \$10 to \$12 a month.

2. FRANKLIN FEMALE COLLEGE, Holly Springs, Miss. Rev. S. G. Starks, A. M., President, assisted by four professors and three female teachers. In the College, 103 students; 50 in the preparatory department.

3. WESLEYAN FEMALE COLLEGE, Macon, Ga. Faculty, Rev. Ed. H. Myers, A. M., President, assisted by four professors and three female teachers. 211 pupils in all departments. One session a year, beginning the first Monday in October, and continuing nine months and a half. Tuition \$50. Board \$10 a month.

4. NORMAL COLLEGE, Randolph Co., N. C. Rev. B. Craven, A. M., President; W. M. Robbins and Rev. A. S. Andrews, Professors. 152 Students. It is a cheap institution, and as its name imports, intended specially for the education of teachers. Others, however, are carried through the usual collegiate course.

5. LA GRANGE, La Grange, Ala., Rev. E. Wadsworth, D. D., President; James W. Hardy, Oscar F. Casey, and Thomas G. Rice, Professors; R. S. Hodges, Rector of the Preparatory School. 131 students. Scholastic year beginning on the second Wednesday in August. The two Societies have Catalogues of their libraries. This College is flourishing.

6. GREENSBORO' FEMALE COLLEGE, N. C. Rev. Charles F. Deems, President; W. C. Doub and Andrew G. Kern, Professors, and seven lady-teachers. 137 students. The College is in a very prosperous condition. Expenses a session \$71, which includes board and tuition in the English branches for five months.

7. EMORY AND HENRY COLLEGE, Washington Co., Va. Faculty, Rev. C. Collins, D. D., Rev. E. E. Wiley, Edmund Longly, J. A. Davis, and G. M. Everhart. 178 students. Very flourishing, very healthy, very cheap. We blundered in the last number of the Pulpit in stating that Dr. Collins was to remain at the College. This was a mistake. *He certainly has gone to Dickinson.* We were led into the error by the statement in the paper, which we did not understand until it was too late to correct our item. Other editors made the same mistake. Prof. Wiley is understood to be President, *pro hac vice*, until another election.

8. CENTENARY COLLEGE, Jackson, La. Faculty: Rev. R. H. Rivers, D. D., President, Rev. John C. Miller, H. W.

Drake, Thomas S. Jones, E. Lepage, Rev. A. G. Miller, and Wm. L. Nugent, Professors and tutors. Students, 208. Regular academic year begins on the first Monday in October. The College has greatly improved under the present Faculty.

LITERARY NOTICES.

☞ Books of publishers in New York may be left at the store of M. M. Dodd; in Boston with C. H. Peirce & Co.

We wish to make a very distinct and earnest recommendation to our clerical friends, to teachers in Sabbath schools and others engaged in the work of instruction, of a volume entitled "*THEOPNEUSTY, or the Plenary Inspiration of the Holy Scriptures.*" The work is by Prof. Gaussen, of Geneva, Switzerland, and the translation by the Rev. E. N. Kirk. It is published by John S. Taylor, New York, (143 Nassau st.) A slip in our copy says that for \$1 Mr. Taylor will send the volume postpaid to any part of the country. In giving a strong endorsement to a volume of course we do not accept every statement therein, but as an attractive, interesting, powerful, and satisfactory argument on the plenary inspiration of the Bible we regard it as unsurpassed by any work in our knowledge, designed for popular reading. It is stripped of dogmatic terminology and is full of faith and love and beauty. Our faith in God and in His holy Word has been refreshed and strengthened by the perusal of this Work.

We acknowledge the receipt of a most respectable addition to our library in the form of *nine* neatly bound, beautifully lettered, volumes, containing the Posthumous Works of the great and lamented *Thomas Chalmers*. The admirers of this sturdy champion for the truth as it is in Christ Jesus will find in these volumes a mine of silver and gold, great riches and

much treasure. The first three volumes contain the Doctor's Daily Bible Readings. He was accustomed to read, think over, and write upon a few verses of the Bible daily, whether at home or abroad, and these grew into volumes. They are not of the nature of a commentary, but simply the thoughts of a rich and pious mind. Christians will find these volumes very valuable. The Fourth and Fifth volumes are Sabbath Readings, profoundly devout reflections upon a chapter at a time, about a page being devoted to a chapter. These were never seen by other eyes than their author's, until after his death. They let us into the recesses of a large heart throbbing after holiness. The Sixth volume contains sermons, never before published and extending over the whole course of his ministry and showing the growth of his style and the very great modification of his sentiments. It contains the last sermon which he wrote. The Seventh and Eighth volumes contain his Institutes of Theology, lectures on Natural Religion, Evidences of Christianity and subject matter of Christianity, with Supplementary Lectures. The last volume is a collection of miscellaneous Lectures and Addresses. The name of Chalmers will live while either literature or Christianity subsist in the world, and these volumes will perhaps be standard in the Church for the next several centuries. They are edited by Rev. Dr. Hanna, Dr. Chalmers' son-in-law. The Harpers publish them, and of course they are well "gotten up." They should be in every minister's library.

We have received the "History of Immersion, as a Religious Rite, from its Rise among the Jews, to the present Time, including its Introduction into the Christian Church, and the several Changes it has undergone at Different Periods since that Time. By the Rev. Orceneth Fisher." This title shows the object of the work. Bro. Fisher has devoted much time to the study of this subject. The present pamphlet is especially valuable as giving a *consecutive* history of the rite. Let it be circulated freely wherever there is any trouble because of the water. The writer is a clear headed and strong-minded man.

We thank the author for a copy of a "Funeral Sermon preached at Spring Creek, N. C., on the occasion of the Death of Rev. James Askew, by Rev. S. D. Adams."

The *Guide to Holiness*, Boston, 1852. Edited by Rev. H. V. Degen. Beautifully printed, and filled with articles promotive of growth in grace. The work has recently improved, we think. \$1 per annum.

Dr. Henkle has gathered into book form the numbers which have appeared in the Nashville C. Advocate, entitled "Analysis of the Principles of Church Government." They make a neat little 18 mo vol. of 170 pages, published at the Nashville Advocate office. There is much of sound reasoning in this book. The author is against lay delegation, on the ground of *expediency* alone, because laymen would not sufficiently interest themselves in church matters. The book can be sent by mail, and should be freely circulated.

Graham and Godey are both punctual with their Magazines, and the September number of each has many attractions. We hope it will become more and more fashionable to publish papers of solid merit in our monthly magazines.

One of the most interesting volumes of the season is "Papers from the London Times." It appears in Appleton's Popular Library. It is made up of selections of leading articles from the leading London newspapers, and these articles while deeply interesting at present will have a paramount value. It is for sale by Mr. Pomeroy, Raleigh, N. C., who, we take this occasion to say to our North Carolina readers, is one of the most accommodating Southern book merchants, and has a large assortment on hand.

We have received from Messrs. *Gould and Lincoln*, Boston, a copy of Avine's "Cyclopedia of Anecdotes of Literature and Fine Arts." It will be recollected that this editor put forth a few years ago, a large collection of Moral and Religious Anecdotes, which had a good run. The present is a portly octavo of about 700 pages. It has anecdotes upon almost all conceivable subjects connected with literature, science, and art. For authors, lecturers, public speakers generally, it

will be a great magazine. We should suppose it would have a large circulation. It could be vastly improved by curtailing, as with a very great deal that is truly valuable, brought together in a form which is really convenient, there is no small amount of trash.

"Reasons for becoming a Methodist" is the title of a small book written by the Rev. J. Smith, and printed for him by C. H. Pierce, Boston. Mr. Smith was for some years a member of the close communion Calvinistic Baptist Church, and his book would do service in regions where our Church has any trouble from Immersionists.

From M. W. Dodd we have received "An Exposition of the Apocalypse, in a series of Discourses, by Thomas Wickes, Pastor of the First Congregational Church in Marietta, Ohio." All exposition of this portion of the sacred writings must give margin for doubt and dissent of opinion because of its peculiarity in containing prophecies all of which have not yet been fulfilled. Nevertheless, it is a part of God's word and must be studied. Mr. Wickes examines carefully and proceeds in his investigation in a devout undogmatic manner which wins confidence. The volume will prove very instructive, even to those who may not agree with all its positions.

The Harpers, New York, publish "A Popular Account of the Discoveries at Ninevah, by Henry Austin Layard." This is an abridgment of Layard's large work, yet it contains all that is necessary to give a general reader a vivid idea of life in the desert and a most impressive view of the long concealed wonders of Assyrian art. We have read the whole book with profound interest, and rise with the perusal with increased faith in Him who does what He will amid the armies of the skies and the families of men. Let this volume go into all our school libraries. Every minister should read it.

To the same publishers we are indebted for a volume which we should have noticed months ago, the republication of the valuable Lectures of Sir James Stephens, on the History of France. These Lectures were delivered at the University of Cambridge. They ably investigate many questions con-

ected with the institutions of the old French monarchy, and while they profess to make only a book for college undergraduates they have commanded the attention of some of the ablest minds in the world, and have already so passed the ordeal of literary criticism that any commendation from us would be superfluous.

We have read "Only," "The Dream Chintz," "A Trap to Catch a Sunbeam," "Old Joliffe" and "The sequel to Old Joliffe," a series of small books written by Miss Planche, an English lady. We have yet to read from the same author "A Merry Christmas" and "The House on the Rock." They are all published by James Munroe & Co., Boston. From few modern stories have we derived the pleasure which was imparted by the perusal of these books. The tone is so healthy and pure, there is such an absence of morbid sentimental philanthropy, but so much good sense and right views of the relations of things in these volumettes, that we were edified by their pages and rejoice to commend them to a very wide circulation. They lack one bad element in Dickens' writings, namely, the excitation of bitter feelings upon the part of the poor against the rich. In many parts the diction and narrative equal Dickens, and in nearly all parts the spirit is better. "A Trap to catch a Sunbeam" accidentally fell in our way and irradiated a night of gloom and despondency. We are personally, therefore, obliged to the accomplished writer.

"India and the Hindoos," by T. D. Ward, is published by Baker and Scribner, New York. It contains a popular view of the Geography, History, Government, Manners, Customs, Literature, and Religion of that ancient people. It contains, also, an interesting account of Christian Missions among them. It is a good book for Sunday School libraries, as well as for the libraries of all who take interest in oriental literature, and who wish to understand the progress of Christianity, and who choose to make themselves acquainted with eastern life from the impression of one who has been on the spot and has seen what he describes.

M. W. Dodd, New York, publishes, "A Commentary on the Book of Proverbs," by the late Prof. Stuart, of Andover. It is a supplement to his work on Ecclesiastes, and bears the usual marks of the author's pains-taking carefulness. It was a work greatly needed, for the Book of Proverbs is of such a character as would lead us to expect that our translators, in the state of knowledge at the time they wrote, would make many mistakes in their renderings which subsequent investigation in philology have corrected. Prof. Stuart brought a ripe scholarship to the work, which was, we believe, the latest labor of his long industrious life, and will be on this account prized by the body of the clergy, for whom it was principally intended.

Gould and Lincoln, Boston, have issued "The Popular Encyclopedia of Biblical Literature, condensed from the Larger Work, by John Kitto, D. D.," &c. This is a timely publication. Dr. Kitto, although a deaf mute, is a miracle of industry and perseverance, and has attained the distinction of being one of the most accurate and elegant Biblical scholars of the age. His larger work was not adapted to general circulation, but we do not see why every family should not possess this abridgment, and why especially, every superintendent and teacher in Sunday schools may not have it as a manual. It embodies an immense amount of learning in a popular style and is no mere compilation for money making purposes, but the gathered and digested contributions of men eminent in several departments, by a writer familiar with this whole field. All the issues of the press of Gould and Lincoln are well "got up."

Sparks' life of Washington was translated into French by Mons. Guizot, who prefixed to that edition an Essay on Washington, which is translated by a Lawyer of Boston, and is published by Munroe & Co. It is interesting to see the estimate formed of our great Chief by a philosopher and statesman of Guizot's capacities. The Essay shows a remarkable intimacy with our history, and adds to the fame of its great historical author.

Receipts from July 30th to September 4th.

The following have paid for 3d vol: Rev. S J Spotts, there is nothing over and there is no "ugliest child" in our family. James Brown.

Paid for 4th vol: Rev. S J Spotts, Rev. Wm. Vaughan, Jas. Brown, Wm. A Champlin.

Paid for 5th vol: Rev. S J Spotts, Rev. Wm. H Shotwell, Rev. Jas. F Stone, Mrs. Jos. Spruill, Wm. G. Teague, Rev. L. B. Davison, Wm. McK Watts, J L Kincey, Col. L. Bacon, E W Adams, (all right), Miss Annie Swain, Wm. R. Bales, Wm. A Champlin.

Books sent by Mail, postage paid: August 1st, Rev. Thomas James, Richland, Mo. 1 copy Home Altar.—August 6th; Miss Sarah Hart, Raleigh, N. C., "*What Now*;" Miss Hellin M Sanders, Fernando, Miss. Do.; Miss Kate T Spate, Sumpterville, Ala. Do.; Miss Ann Crawford, Goldsboro', N. C., Do.; Samuel W Branch, Enfield, N. C., Home Altar; Henry W Stark, Ammonia, Tenn., Home Altar, and What Now; 10th, Miss Juliet S Day, Baltimore, Md. What Now; Aug. 20th, Dr. Thos. W Ellis, Troupville, Ga., Home Altar; 27th, Wm. H. Bass, Ringwood, N. C., 2 copies What Now; 30th, J W F Jenkins, Mariana, Fla., 5 copies Home Altar, 1 copy What Now; Sept. 1st, Wm. Taylor, Jr., Clarkesville Va., 1 copy Home Altar, 1 copy Taylor on Baptism, 1 copy Bible Expositor.

Harper's Magazine written for.—August 20th, H B Hunter, Sept. 3rd Miss Annie Swain.

SPECIAL NOTICE.

CHAIN OF SACRED WONDERS,

BY REV. S. A. LATTA, A. M. M. D.

I would respectfully call the attention of the members and friends of the church to the consideration of the claim of the publication named above. All know that it was published by our talented and lamented friend Dr. Latta. The work has been stereotyped as far as it has been issued to subscribers, and the plates for the 3d No. of the 2nd volume are partly completed. In the midst of his labor and preparation of the forthcoming number our friend was called away, and entered into that world of rest of which he has given us so many beautiful descriptions when inspired by the faith of the Gospel. He had not prepared copy sufficient to complete the 2nd volume when the messenger came and the pen fell from his hand. It is now proposed to complete the 2nd volume by the insertion of the eulogy to be pronounced before the Medical Society of Cincinnati, by Dr. M. B. Wright, late Professor of the Medical College of Ohio. This is by the resolution of the Medical Association, and by the request of the official members is to be delivered in Soule Chappel. A Biographical sketch will also be appended.

I speak advisedly when I say the address of Dr. Wright is one which will fully sustain his own claims as a writer, and do full and ample justice to our deceased Brother. The 3rd and 4th numbers of the 2nd volume will therefore be completed and published as proposed—and will be ready for delivery in about two months.

As the whole work is stereotyped, complete copies could be furnished to new subscribers, neatly bound in two volumes cloth and attest at the same price that subscribers have heretofore paid for it in numbers. The postage will be small.

I now make an earnest call for subscribers to this work. No man in the bounds of the Southern Organization, gave more freely by his time and labor for the advancement of the interests of the Church. Noble and generous Br. Latta, ever had an open hand to aid in every good enterprise, or to assist in every appeal made to his charity.

He looked forward to the circulation of this publication in his failing health as one of the chief measures of support for his family. For them I now speak and would affectionately urge upon our Editors to press this claim. Let every preacher immediately procure subscribers either for the whole work or for the two numbers about to be issued, the price of which will be 50 cts. per copy.—Who will not take it and thus prove their appreciation of the character and services of the deceased—by thus regarding those he has left behind?

Let all communications, forwarding names of subscribers or containing remittances, be directed to his Son Mr. R. B. Latta, Cincinnati, Ohio. Friends and Brethren send on your names.

E. W. SEHON.

Louisville, Ky.

"WHAT NOW?" A Present for Young Ladies.


By the Rev. C. F. Deems, President of Greensboro' Female College. This is a beautifully printed and bound 18 mo. vol., 130 pages. The following notice is from the *Southern Era*:

"In the answer to this interrogatory, President Deems assumes, that a lady's education is progressive through a life time. That she leaves the recitation room not "finished," but with merely the outlines of a painting which subsequent labor is to develope. With this truth prominent in his mind, our author proceeds to state many most excellent rules for the government of young ladies in their house studies, their deportment in society, and their usefulness in the circle in which they move. All this is well done. It is done as if the doing was a labor of love, rather than a task, and no young lady can consult these pages and follow these teachings without benefit. Then the lecture is not needlessly protracted, until it becomes wearisome. He sat down with something to write, put it down in as few words as he could, and when this was done sent the manuscript to the printer, who returned him a very neat little volume. The style is good. Every educated young lady in the land should obtain a copy and give it a careful perusal."

A copy of this book will be sent free of postage to any part of the U. S. for 50 cts., and a gilt edge copie for 62½. Postage stamps received.—The work has already begun to have a good circulation. Orders to be sent to the office of the *Southern Methodist Pulpit*, Greensboro', N. C., and and in all cases must enclose the cash.

HARPER'S NEW MONTHLY MAGAZINE.

THIS Periodical attained a circulation of 50,000 a few months after it was commenced. Each number of the Magazine will contain 144 pages octavo, double columns. The volumes for a year will present nearly 2000 pages of the choicest of the Miscellaneous Literature. The immense resources of the publishers enable them to anticipate the most valuable publications of the day. The Magazine is enriched by the publication of the Harpers' elegant edition of the British Poets, with the beautiful wood-cuts used in them. Poems of Goldsmith and Thomson have already appeared. It has been well called the "Prince of Magazines."

 Terms \$3 per annum: but any person forwarding \$3 free of postage to the Editor of the *Southern Methodist Pulpit* will receive that work and Harpers' for one year.

Vol. 5.]

October, 1852.

[No. 10.]

THE SOUTHERN METHODIST PULPIT.

EDITED BY

CHARLES F. DEEMS,

PRESIDENT OF GREENSBOROUGH FEMALE COLLEGE.

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EDITORIAL MISCELLANY:

GREENSBOROUGH, N. C.

PRINTED BY SWAIM & SHERWOOD,

POSTAGE—50 miles or less, $1\frac{1}{4}$ cents per quarter; 50 to
300 miles, $2\frac{1}{2}$ cents; 300 to 1,000 miles, $3\frac{3}{4}$ cents; 1,000 to
2,000 miles, 5 cents; 2,000 to 4,000 miles $6\frac{1}{4}$ cents; 4,000 miles,
and over $7\frac{1}{2}$ cents. Free to all newspapers.

BOOKS SENT BY MAIL, FREE OF POSTAGE.

Many persons live in situations where it is difficult to secure good books. We have on hand a few works in paper-covers which can be sent by mail, and they are very important works.

I. TAYLOR ON BAPTISM. The public prints have spoken so fully in commendation of this work, that I may suppose that you are well acquainted with its character. It is an *unanswered* work on the question which it discusses. It relies upon *facts* and searches into the antiquities of the question. It is illustrated with pictures which form part of the argument. If you are troubled in your neighborhood with the Baptist dogma, induce your neighbors to read this book;—it will do them more good than anything else we can recommend. It is a duodecimo of 236 pages. *It will be sent, free of postage*, to any one who remits us 75 cents free of page. Twenty-five of the three-cent postage stamps may be remitted.

II. THE BIBLE EXPOSITOR. This is a book of upwards of 300 pages, containing confirmations of the truth of the Holy Scriptures, from the observations of recent travellers, illustrating the names, customs, and places referred to in the Bible. The work is *full of pictures*, and is very *attractive to the young*. It will be sent for 50 cents, or seventeen three-cent postage stamps.

III. THE HOME-ALTAR: BY THE EDITOR OF THE SOUTHERN METHODIST PULPIT. This is a beautifully printed volume of 280 pages. It contains an *Appeal in behalf of Family Worship*,—with Prayers for the aid of those who are beginning to discharge this duty,—and a selection of Hymns for Domestic Worship from all the evangelical Hymn-Books.

This work is neatly bound and may be ordered from the publisher, M. W. Dodd, New York,—or from Rev. Dr. Early, Richmond, Va.,—or from John Ball, New Orleans,—or from Rev. D. J. Allen, Memphis, Tenn.,—or from Rev. Dr. Stevenson, Louisville, Ky. *But we will send a copy by mail, free of postage, to any person remitting 75 cents.*

☞ These three works, the Home-Altar, the Bible Expositor and Taylor on Baptism will be sent for two dollars.

Four editions of the HOME-ALTAR have been issued in eighteen months and the demand increases. Bp. Andrew and the late Dr. Olin have spoken well of it. The *New York Observer*, and the *Presbyterian*, the *Richmond*, *Nashville*, *Memphis*, and *Texas Christian Advocates* have given warm expressions of approbation.

"The appeal is in point—able and convulsive in argument—in style, clear and concise—in spirit, earnest, liberal and kind. It should be read by all, and especially by heads of families."—*The Weekly Review*.

"This is an excellent work. The Appeal ought to be placed in every house which contains no family altar. *It seems impossible to read it and continue delinquent in regard to the duty in question.* The prayers are all catholic and scriptural."—*Sunday School Visitor*: Rev. Dr. Summers, Editor.

"This neat little volume we have read once and again and cannot speak too well of it. There will hardly be any need for preaching on family prayer where it circulates."—*Rev. H. N. McTyeire, N. Orleans C. Adv.*

The appeal contained in it for family devotion is the most powerful and persuasive we ever read, and, it seems to us, must be irresistible. We invite the attention of the preachers to this book, as one the circulation of which will be of vast benefit to the Church.—*Rev. W. H. Hunter, A. M., Editor of the Pittsburg C. Advocate.*

SERMON X.

A SERMON ON TEMPERANCE.

BY THE REV. B. T. CROUCH, SENR.,

Of the Kentucky Conference.

“Let us watch and be sober.....They that be drunken, are drunken in the nightLet us who are of the day, be sober.”—I. Thess. v. 6, 7, 8.

Every subject comprising moral truth and christian doctrine, and found within the wide range of bible-teaching, is appropriate to the pulpit, the sabbath, and the worshiping assembly. Next to the gospel, and closely allied to it, is the great cause of *Temperance*. This is no splendid refinement of a fastidious age,—no pet of a party,—no nursling of a sect; but it is the cause of mankind,—the cause of humanity, involving the dearest interests of millions of human beings, and associating with its success or defeat the fate of this nation for glory or for infamy.

Its breath of life is the inspiration of philanthropy, and its noble heart has no pulsations but those of universal love. It is not religion, but a part of it,—and only less than the whole;—nor is the whole without its parts.

This heaven-endorsed cause connects, in its aims and objects, more of moral grandeur and pure philanthropy, than all other merely moral enterprises together. Its moral machinery and fraternal appliances operate on earth; but its richest fruit will be reaped in heaven, and its final triumphs will be celebrated

in the songs of the New Jerusalem. In its inception it was scarcely more earthly than heavenly, and in its composition it is difficult to determine which is the more prominent element—the humanity or the divinity, or which the more distinguishing feature in its noble achievements, the good of earth or the glory of heaven.

Such a cause is worthy a free people, a great people, a good people;—it is worthy the place it holds in the Bible;—it has the sympathy of angels and the approval of God!—Devils and drunkards hate it. *Who besides?* We propose—

I. To consider the import and bearing of the terms “*day*” and “*night*,” as they are employed in the Bible—especially in the text.

II. To enquire, “*who are of the day*,” according to the text.

III. We shall state and urge the duty in the text, and point out the best method of securing its performance.

I. We are to consider, in the first place, the import and bearing of the terms *day* and *night*, as used in the text. These terms, it will be allowed, are employed in the scriptures with considerable latitude of signification; and, hence, the precise meaning, in any given passage, must be gathered from the connection in which the terms are found.

1. The term *day*, besides its literal meaning—the time when the sun is above the horizon—has several figurative meanings. It often signifies the time or period, whether long or short, which,—in the evolutions of the divine purposes, is allotted to some particular work either of grace or of providence. As in the following places—“*The day of the Lord*,” “*the day of Jesus Christ*,” “*the day of salvation*,” “*the day of wrath*,” &c.,—alluding to various portions of the economy of God, as the coming of Christ, the gospel dispensation, the final judgment, &c.

Another meaning, and one of great moment to the biblical student, is found in its connection with the prophecies of scriptures, where it is allowed by commentators and learned expositors to mean a year—a day for a year. Thus it is understood

in Daniel's remarkable prophesy of the "*seventy weeks*;" where the meaning is understood to be weeks of years,—a year for a day, and seven years for a week.

But this term "*day*," has yet another bible meaning. It sometimes imports a time or season of privilege, and an enlightened state of man. Here, the following scriptures are in point: "*The day is at hand, let us therefore cast off the works of darkness.*" "*Let us walk honestly in the day; not in rioting and drunkenness.*" In these passages both a time of privilege or of light, and an enlightened state of man, are brought to view.

2. "*Night*," in the scriptures, in addition to expressing the time when the sun is absent from any given hemisphere, has several figurative uses. It means, 1. A state or time of deep sorrow or adversity,—as, "*weeping may endure for a night, but joy cometh in the morning.*" 2. A state of death,—"*The night cometh when no man can work.*" 3. It means a time of ignorance; as, "*The night is far spent.*" "*We are not of the night nor of darkness.*"

Enlargement would be easy, but is inadmissible; for, as the third division of the subject will require some extended notice, we do not wish to dwell on the first and second propositions beyond brief definitions, or mere explanations.

II. We are to enquire, in the second place, "*who are of the day*," according to the text?

It is too clear to need proof, that the apostle was here contrasting the light and privileges of the christian state, with the darkness and disadvantages of the state of the gentiles. This appears both from the text and the context. In verses 4, 5, the Apostle says, "*But ye, brethren, are not in darkness,*" as the Gentiles are,—"*that that day*"—the last day, the day of doom—"should overtake you as a thief." "*Ye*"—christians—"are all the children of light, and the children of the day: we are not of the night, nor of darkness." And, in the text, the apostle says—"Let us who are of the day be sober."

None can doubt as to the aim and object of the apostle in these passages. He intended to point christians to their high

privileges; and, by contrasting their state with that of the heathen, not only to enable them to see and appreciate the singular advantages of their condition, but also to make them feel the weight of obligation and responsibility which follow in the train of those high bestowments of divine grace. It is important to remark, however, that an accurate answer to the question we are considering,—“who are of the day”—comprises two leading items. 1. To live in the light, where there is light, is to be “of the day,” in a sense, and to an extent involving startling responsibilities. He who lives in the light, but has “*night*” because he wittingly closes his eyes, is held to an accountability appropriate to all the advantages he wilfully rejects. But, 2. To be “of the day,” in the sense of the text, implies an enlightened state or condition of mind and heart. Not only to live where and when the light shines, but to have it shining within us, and to walk in its splendors. This is to be “of the day” in the best sense—in the full sense of the apostle. The apostle’s “day,” then, means a time of light, and an enlightened state; and to be “of the day,” is to be of that time and in that state. And his “night” is to be understood first, literally, as heathen people generally were ashamed to be drunk in daylight, they practiced this broad-day vice of our times principally in the night; and secondly, figuratively, for a state of drunkenness is always a time of darkness,—a night-time to its poor unfortunate victim.

It would be an agreeable task, brethren, at this point to indulge a little amplification. But we are admonished by our circumstances that brevity is important. We should like to look at the subject before us, with the privileges and advantages of our times and our own country full in view. Truth is light; science is light; religion is light; and, in the sense of inspiration, light is *day*; and this day,—this bright day, with the lights of truth, and science, and religion uniting their effulgent beams to make it a glorious day, even this day is ours! And its responsibilities, with all the deathless results annexed, are upon us.

III. Following the order proposed, we are in the third place

to state and urge the duty in the text; and to show the best method of securing its performance. Here we need both time and space.

1. The apostle has employed in the text, two imperative and mandatory terms,—terms enjoining duty;—“*Watch*”—“*Be sober*.” What words are these! How martial and commanding! The first term—*watch*, is emphatically a military term; and, as employed in the text, it regards every christian as a soldier on duty, or a sentinel on his post. Sobriety is the great point to be gained. But the assumption of the text is, that no man is sober without opposition; therefore *watch* against the opposing forces, and *watch* for every means and opportunity of securing the grand end—SOBRIETY.

2. The second branch of duty is, “be sober.” What does this mean? What a field for discussion! We cannot hope, nor shall we attempt to show all its meaning and bearings. A few leading thoughts, briefly expressed, must accomplish our work at this point. (1.) Be sober in mind. Think soberly,—think right,—think in the light. Avoid all those vagaries, and extravagancies, and impurities of thought, which only intoxicate the mind by filling it with both trash and poison. (2.) Be sober in heart. Feel right; have right principles, right affections. Put away those hurtful and hateful passions,—pride, vanity, love of the world, anger, &c., which intoxicate and vitiate the heart, and bar its avenues against all the influences of morality and grace. (3.) Be sober in practice. Do right; act and live in the light. Do not indulge in those improprieties of practice, and excesses of pleasure, which injure society and wound your own consciences. Be sober in all things. (4.) But especially,—as a means of achieving all the rest, keep the body sober. A sober mind, or heart, or life, is, always was, and must forever be out of the question, without a sober body. How can these be sober if this be drunk? The thing is impossible. “*Be not drunk with wine.*”

3. It is time, however, that we take up the closing part of our subject; on which, more than any other, we wish to dwell. The best method of securing the discharge of duty,—especial-

ly the duty in the text,—sobriety, *temperance*, must now claim our attention.

1. One method of securing the discharge of duty, consists in showing its advantages. This method, in connection with the duty before us, opens a wide field of interesting matter; but we may not enter it now;—time flies!

2. Another method of securing this object, and one of great potency, is found in holding up to view the evils attendant upon the neglect of duty. The range for thought and remark here,—especially in view of the duty now under consideration, is extensive indeed; but cannot be occupied at present.

3. There is a third method of accomplishing the object in our proposition,—securing the discharge of duty—which consists in removing the inducements and temptations to leave the path of duty. The surest and most effectual method of securing sobriety, is to remove the temptations to drunkenness. This is the great point,—take away the cause, and the effect will cease. The cup of death must be dashed from the lips of our fellow-men, or they are doomed to hell, and our country to infamy! But, from their lips, it cannot be kept, unless it be put out of their sight.

It is not our work to-day, to prove that intemperance is a vice, or that sobriety is a virtue. The necessity for this does not exist;—that day is gone by. “*The darkness is past, and the true light now shineth.*” Nor is it the business of the hour to make Sons of Temperance, or to build up their order. Though this is a grand enterprise, and all we can do for it is not too much;—yet we have on hand a richer cause,—one of wider range and broader platform; a cause dear to earth and allied to heaven; it is a cause of life and death. It needs your aid, brethren and friends,—it merits that aid,—it will not be denied that aid. The grand climax of the enterprise we educate, is to crush, and scout, and every where and forever to put down and keep down the nefarious *liquor traffic*. Demons dread the effort! Hell shudders!

The salvation of an immortal spirit from endless perdition, is an object of sufficient magnitude not only to justify, but also

to honor and immortalize any proper means that may be employed to effect its achievement. This work,—remotely if not proximately,—finally if not ostensibly, is our work,—the work now on hand. For a drunkard in death is a soul doomed to the pit! The die is cast! the fate is unalterable! a soul is *lost*! What mind, with its greatest stretch of thought, is able to trace a scene so dark, a subject so inexpressibly dreadful! A rational being—formed for heaven,—held off from all the appliances of grace by the tide of legalized poison, and swept down to hell by the force of a fatal habit, formed and fed at the licensed shop of plunder and murder!

If the Bible be true—and good people believe it is—no man is farther from heaven than the drunkard. And, with the life-stealing cup at hand, none is more likely to maintain that distance;—and never shorten it,—until the down-trodden spirit, dislodged from a murdered body, shall plunge the dismal gulph, and wail its loss in eternal banishment from its God. Shall the fatal cup still remain at hand? or shall it be dashed away? He who has it in his power to save life, and wittingly omits to do so, is guilty of murder in the sight of God. Shall we “*save life, or kill?*”—we must either “*save life, or destroy it;*”—which shall it be?

But, at this point, there are some startling specialties to be considered. Men are responsible to God and to society in view of place and station. The officers of the law are the ministers of God. They are the men who are held to a special responsibility for the peace and good order of society. With them is lodged the right and the power to stay the tide of ruin in the land. And the honored official, who dodges the responsibility of his honorable place, by skulking wittingly away from his official task, and hides himself in the ranks of the vicious, may indeed quiet a bribed conscience behind the perverted appetites of the vitiated rum-lover and his licensed murderer, and assume that public sentiment justifies his unfaithful course. But God will find him out, and will hold him to a fearful accountability for the mischief and ruin which may result from his official delinquency. The General who has it in his power

to save his country in the day of danger, and refuses to set his army in motion to achieve the object, is regarded a Judas to his country's cause, and worthy of a traitor's fate. And we submit it to the candid, and especially to those most deeply concerned, whether the officer of the civil code, whose official acts place him in a position not dissimilar to that of the traitorous General, is any better than he? Does he not sustain very similar relations both to earth and heaven?

But another case comes up to view—it also is a *class* case. The genteel dram-drinker,—the moral and church-loving liquor-drinker, who only drinks in moderation, may wipe the lingering drop from his liquor-reddened lips, and lay to his soul the soothing lotion that he is not a drunkard. But he cannot so conveniently wipe from his conscience the polluting effects of his dangerous habit; for God will hold him to a strict account for the injury inflicted upon society by the influence of his example, as well as for omitting the good he might have done by throwing the weight of his influence into the opposite scale.

There is no excuse for such a beverage. A medicine which kills in two out of three cases, would be taken with reluctance;—if it be known to kill in nine cases out of every ten, none would take it; but a drug which kills all who come fully under its influence, and remain there, ought to be scouted as a beverage, and shut up to its technical uses.

The object at which we aim, however, is a work quite too large for a party; it is a work for all,—it is *the* work of all;—a work in which all can join, ought to join, will join. The order of Sons of Temperance does not expect to reap and gather this glory to themselves. They present themselves, it is true, as an advanced phalanx or tangible nucleus, around which the strong moral forces of the land may rally to crush the foe. But the great people do the mighty deed. The people bear rule in these lands. The people—the omnipotent people can do (under God) what they please. The people build prisons for felons, asylums for maniacs, and hospitals for the destitute. And if there be a method—a method which addresses itself

to the good sense of all men, by which the people have it in their power to prevent, instead of vainly trying to control, and provide for two-thirds of all the crime, lunacy and pauperism in the nation, shall we not fly to the rescue with an enthusiasm of feeling and a concert of effort suitable to the vastness of the interests involved? But there is such a method;—it is at hand;—it lies at the feet of the people;—it waits the bidding of the public opinion and of the public will; nor is it more proper for public sentiment and general practice to doom a mad-dog to death, by the first missile or weapon that comes to hand, than it is for the free people of this great republic to resort to that method. It is the only certain method of snatching our fair land from the infamy of becoming the wide-spread burial-place of drunkards;—and that method is, to *break up*, *put down*, and *crush* the liquor traffic.

Let the sovereign people of this republic nerve the strong arm of the law to suit the case; and let that strong arm, with all its authoritative weight, be laid upon the monster that is wasting and plundering this nation; let the broad foot of State authority come down, with one triumphant stamp, upon the ugly head of this destroying serpent, and we shall have gained a victory much more glorious than any that ever fired the soul of the Macedonian Conqueror, or of a greater than he—the man whose martial power shook the nations of the eastern hemisphere. None but the people can do this;—they can,—they ought, and, may we not add, they will do it.

Many men drink,—respectable men,—apart from the cup, good men, who feel that they are disgraced by it; and in their hearts they are sorry they ever contracted the wretched habit; but it is upon them, and, with the inducement before them, they have no hope of redemption. Must they die? or will you save them? They are the men—good men, and there are many of them,—and they will bless you as benefactors, even the best friends of their families, if, by your free suffrage, the gallant Car of State authority shall speed its glorious roll over our great Kentucky, and drive alcohol into its proper association with other members of the medicinal family, and shut

it up in a few well-guarded drug-stores, and place it under the bar and ban of oath and bond, with full and approved security for its good behavior.

How many well-reared gentlemen, who have good homes, and smiling wives, and sweet children, ride off from their own stile-blocks to go to town,—to court, to the drill, to the election,—who, knowing their danger—aye, and feeling and dreading it too,—have said to themselves, and probably to their anxious wives also,—each in his place and for himself,—to-day I will be a man ! I will keep out of the way of the poison,—I will return to my family sober and decent. But, they meet their friends, the hearty greeting and the merry laugh come on, and soon some excitement gets up, and then the enchanting glass is proposed,—the licensed murderer, eager for the dime, presents the fatal potion, courage fails, the victim tastes,—he drinks, and goes home drunk and dirty ! We pass over the occurrences of the night,—often sad and appalling indeed. But the morning comes,—finds reason again enthroned,—and, with languid body, and reddened shame, and guilty conscience, the miserable man feels mean and looks so, and wishes in his soul that the abominable “*fire-water*” were banished from the abodes of men. Brethren and friends, in such cases,—and there are many of them, the law must save, or those men are doomed to the drunkards grave and the drunkards hell !

How many worthy citizens of our country, would stain their hands in the blood of their fellow-men, if there were always a licensed dime-hunter ready to hand them the deadly weapon at the moment of angry excitement ? But the occasion passes by, sober thought returns, and they thank their God that they were found unarmed, and thus were saved from the guilt and wretchedness of shedding human blood.

And, when God has said “be sober,” and when our fellow-citizens,—under an excitement, encouraged by legal enactment, and more maddening than wrath itself,—are murdering themselves and others by thousands, should not the people assert their right and their might, through the effectual medium of law, to take away the dreadful weapons with which

this work of murder is being carried on? Let every friend of humanity rally to the rescue! All can help, and none who can do even the least to advance the cause, may innocently withhold his hand. The God who made us, both by the law of our being and by the laws of our religion, has called man to sobriety; and every man, and especially every christian, should exert himself to remove whatever may obstruct the path of duty.

Among the monsters of legislative paternity, none is more wonderful than the License-law. That such an excrescence should have sprung from such a source, is wonderful indeed. But there is one greater wonder,—and certainly only one; it is this, that, after all the mischief which has resulted from the license-law, and after all the shameless abuses that have been practiced upon it, the people have still suffered it to be continued! This is marvellous indeed. The deeds of darkness, the midnight and daylight scenes of villany and death, which have been sheltered under this law, cannot find utterance in words;—they live, and can only live, in the capacity of thought and the sanctuary of feeling;—they defy description. It is truly marvelous that this offspring of the pit has not met its deserved fate at the hands of the sovereign people, and been blotted from the statute-books of the land long since.

But there is yet another wonder involved in the subject before us. And a great wonder it is,—involving interests high as heaven and deep as the second death. It is a wonder for the people to decide, and decided, it will tell the story of this nation's fate. Let all ponder the question, *if*, after all the evil that has been done, and with all the light that is now shed upon the subject of temperance, the people of this land will still allow their servants,—the law makers,—to impose this heaven-daring law upon us, and sustain the nefarious liquor trade! Shall a few mistaken money seekers in every section of the country, still be tempted by the *provisions of law*, to become the plunderers and murderers of the rest of

the race? Who says it? Not one. Who says nay? Every one. Amen. So mote it be! Selah.

But another appeal is due, and it will not be an unavailing one. Dear Sisters, and Ladies all, this cause is yours. You can sway over it an irresistible influence. You can conduct it to its grand consummation. Public sentiment is every thing in the attainment of the end we aim at; and public sentiment is the willing creature of your proper domination;—you can make it what you please, especially in the great matter in question—*temperance*.

Let your petitions, your prayers,—in one simultaneous stentorian voice, go up to the seats of authority;—haunt the courts of justice and the halls of legislation with respectful but untiring importunity, until the dealers of liquid death to your husbands and fathers, your sons and brothers, shall be disarmed, by law, of their heaven insulting authority to poison the community.

None, my sisters, have a better right, none have greater cause to seek the destruction of this demon of darkness—the liquor trade, than you have, for none have been greater sufferers. Is your brother a drunkard? then are you a sufferer; is your son a drunkard? then are you a great sufferer; is your father a drunkard,—he to whom you should point with an inward thrill of pride and delight, is he a drunkard? then are you a sufferer beyond all estimation; is your husband a poor drunkard?—he who is the divinely designated *lord* of your domicile, the father of your babes, the sacredly pledged and sworn protector and defender of your rights, and avenger of your wrongs, your provider and stay, your comforter in sickness and your pride in health, is he a drunkard?—then has earth no language, rhetoric no figures, eloquence no power, to express the mighty sum of your sufferings! your own heart,—your own poor down-trodden heart, and that God who made it a woman's heart, are the only parties privy to the full flowing fountain of your grief! Heaven alone can reveal it,—eternity will tell it.

Can you, my sisters, under circumstances of so much urgen-

cy,—with so much in this world and the next to press you forward, and with both reason and religion to plead in vindication of your cause,—can you, in these moving circumstances, speak out on this subject,—can you speak to Kentuckians, the officers of the law and the law-makers,—can you tell them your wrongs, your woes, and your wishes, and not be heard? Can this be possible? If so, then have we totally misunderstood the character of our fellow-citizens, and awarded undue gallantry and philanthropy to them. But it is not so;—no, it is not so. We are not mistaken. Kentucky is both gallant and kind. Let the fact be put to the test; let the voice of the better sex be uttered, and it will be heard. Let woman—God's best earthly gift to man, (scarcely more earthly than divine) let her speak out once for all, and all at once, and command the guardian sex to put forth the strong arm of the law, to banish misery and death from their homes, and the work will be accomplished.

With one accord, let all take arms in this war of extermination. Show no quarter to this ugly Dragon—the liquor-trade. Let all come into the battle, men, women and children,—old men and matrons, young men and maidens, come all and take a part in this glorious contest and victory.

Shall God say "*be sober?*" and shall the civil code of a christian people authorize and foster the most powerful inducements to a contempt of the divine mandate? Shall the pride of the land,—the strong men of this nation where the people bear rule,—be murdered by the thousand, and shall a free people look on in cowardly silence? Shall women and children,—widows and orphans, have their homes plundered, their circumstances beggared, and their hearts broken, by a system of legal villany? and shall patriotism and philanthropy make no resistance? Shall the friends of God and man hold their peace? Never! Let the congregation say *never!* Let the respectful petitions and the authoritative votes of a free people say *never!* Let earth with heaven say NEVER! NEVER! Amen.

SERMON XI.

THE PERPETUITY OF THE PRESENT LIFE NOT DESIRABLE TO THE CHRISTIAN.

A FUNERAL DISCOURSE PREACHED BY REV. G. W. CARTER,

ON THE DEATH OF

Mrs. Anne M. Dunn, wife of Rev. M. A. Dunn, Va. Con.

[PUBLISHED BY SPECIAL REQUEST.]

“I would not live always.”—Job vii. 16.

The character of God and the relation we sustain to him demand for him our serious attention whenever he shall speak. This sort of attention is rendered additionally important when He speaks on subjects of solemn import. It is still more imperatively our duty to give earnest heed when he addresses us on such subjects, and under circumstances impressive, and adapted to confirm the instruction he gives. We conceive, all these considerations exist, to claim your serious attention to the message we, to-day, bring you as an ambassador for God. We have selected the text already read in your hearing, as inculcating a lesson becoming your circumstances and the occasion upon which we have assembled. The text will doubtless affect my hearers very differently, according to their religious state and views of life. To the thoughtless sinner it will appear fanatical: to the nominal professor of religion it will seem gloomy; but to the devoted disciple of God it will commend itself as “the words of soberness and truth.” The text

is not only the language of inspiration, but such as the varied and thorough experience of the author demonstrated to be true. Job had realized all that the world could give. He had enjoyed its wealth, honors, influence, and pleasures. He had also suffered all that it could inflict. Had experienced loss of fortune, friends, health, reputation and influence. In addition to these things, he had received largely of the favor of God, and the temptations of Satan. After this ample experience of the blessings and evils of the present, with a foretaste of the glory to be revealed in the future, Job gives vent to his feelings in the language of the text: "I would not live always." The subject I submit to your consideration drawn from the text is: "The perpetuation of the present life not desirable to the Christian." In the discussion of this subject we remark

I. The considerations that make the perpetuation of the present life desirable, are either entirely removed, as respects the christian, or else their force is neutralized by counter considerations. Such considerations do exist, and even the saint is not always beyond their influence. The employments of life make the continuance of the present desirable. Activity is an attribute of man, and under its promptings he seeks employment. But his necessities as well as his nature require that he should be employed. Yet while thus impelled, while his nature and his necessities demand labor, he is not restricted or limited to any particular work, but is generally at liberty to select employment suited to his taste. He is urged on then in his labors, not only by interest, but by inclination. Under such circumstances, it is not strange that the employments of life, whether commended by considerations of honor, profit, or pleasure, should become endeared to man. His attachment is strengthened by long-entertained habits. The christian may be supposed to come under the influence of this consideration, especially the great business of doing good. But this strong inducement to desire the continuance of the present is neutralized by a stronger opposing inducement. The end of the present will not rob man of his activity, nor of oppor-

tunities to develop it, in successfully advancing the interests and inducements for still more noble, pleasurable, and endearing pursuits. The associations of life present a strong plea for the continuance of the present. The love of family and friends; Christianity recognizes these feelings, and their legitimate influence as not only natural, but as right, yea, commendable. It does not seek their destruction, but makes provision for their purification and final establishment. "The promise," says God, "is to you and your children," thus presenting religion as a family blessing: sufficient to save parent and child. For a season these ties must needs be severed, and when the heart, under the sweet and precious influences of the cherished associations of life, would cling to earth, and desire the extension of the present, it is won by the assurances of the brighter, holier, and more joyous associations of Heaven, to yield its hold upon time.

The fear of death presents a powerful plea for the continuance of the present.

This is a common, strong, and frequently a controlling passion. All at some period of their histories feel it more or less. Even the christian is not free from its influence at all times. This does not prove he is not a christian, but that he is weak in faith, and is yet devoid of that love that "casteth out all fear." The strength of the passion is set forth in the forcible language of the Apostle when he declares one of the objects of Christ to be the deliverance of those "who through fear of death, were all their lifetime subject to bondage." We are satisfied not only of its strength, but its controlling influence when we see men clinging to life under the most degrading and appalling circumstances, rather than submit to death. The dread of death has its origin in several considerations. The natural repugnance to destruction,—the instinctive shrinking of the body from dissolution is one cause. This dread is increased by the idea of pain, generally associated with dying. But the most fearful terrors are thrown about death by sin, by the consciousness of guilt. "The sting of death is sin." Death, whether armed with these na-

tural or more fearful acquired terrors, presents no sufficient barrier to the christian ; nor can relief from it furnish a sufficient inducement to make the indefinite continuance of the present desirable. The grace of God is guarantied to conquer his instinctive dread of dissolution, and to sustain his soul under all pain incident to the separation between soul and body ; and the forgiving and renewing mercy of God has already robbed it of the sting of sin. Death is now solemn, but not terrible. No unforgiven sins shall start as many fiends as sentinels, along the dark valley, and its darkness is not rendered visible by the unquenchable fires that guilt alone can kindle. God is present to give rest, his staff to comfort, and his smile makes the darkness a pleasant twilight, whose soft rays preclude the clear, rosy shining of an eternal day.

II. The evils inseparably connected with the present, make its perpetuation undesirable to the christian. This is a world of evils ; society, nations, and individuals all meet with evils. This is so true, that many of what we are in the habit of denominating blessings, are but a choice of evils. But restrict this view of the subject to man individually. Many of the evils under which he faithfully labors are unnecessary ; are needlessly endured. For example : such as result to the body and mind from carelessness and imprudence on his part ; such as arise from lives of disobedience to God, including sin in its principles and acts, and the consequent remorse, anxiety, discontent and restlessness of the soul. But there are other evils : evils sufficient to embitter fearfully the present life, that are necessarily connected with the present state ; evils inseparably connected with and growing out of the present order of things. We note more especially, some of these evils :

1. The physical suffering connected with the present state. We are "wonderfully made." Our physical constitution exhibits the glory of God. We present in our bodies the most admirable specimen of God's outward creation. But to go back to the language of David and complete the quotation, we are not only "wonderfully" but "fearfully made." This is

true especially when we consider not only our vast capacity for enjoyment but the consequent and commensurate capacity for suffering, with which God has created us. We may form some conception of our ability to suffer from experience, from observation, and from an examination of our delicate, complicated, and wonderful physical organization. But we are under present circumstances liable to suffer. This is not sufficient, we are not only liable but doomed to suffer. There are varied and effective agencies in operation, under whose influence we are so continually brought, as will ensure us much physical suffering. Want, disease and misfortune contribute their quota of pain. Physical suffering is an inseparable concomitant of life: and long life is coupled with so much of it, as, counter considerations being removed, to make the end of life desirable.

2. The mental sufferings connected with the present state. The language of the Psalmist quoted above to prove and illustrate the capacity of the body to suffer, may, with more propriety and emphasis, be applied to the soul. Can the body suffer? Still more the spirit—are the agonies of physical nature deep and intense? Keener and deeper are those of the spiritual. Can the pain of the physical dethrone reason? as surely can the agonies of the mind crush the body and fit it for the grave? Is the first liable to suffer? So is the other. Are active and efficient agencies in operation to secure pain to the body? No less active and efficient agencies are in operation to agonize the soul of man. The soul with all its tender sensibilities and large powers, meets much, even under the most favorable circumstances, to pain and afflict, in this life.

It is subject to the anxiety incident to the vicissitudes of the present life, whether they affect us or others in whom we are interested. The changes of life, of circumstances, of fortune, of separation of families, all possess power to afflict.

It is painfully excited by a contemplation of the sorrows of the present. While all should be alive to the sorrows of others and be prepared to sympathize with the distressed, no one is so well qualified for this as the Christian. It is his duty to

behold, feel, and relieve, and it is often his misfortune to behold and suffer when he can in no wise alleviate the sorrows around him.

The soul of the Christian is again deeply pained in beholding the moral disorders in the world around him. If no enemies lurked within, there is much without to annoy and distress. He beholds nations, society, and individuals, engaged in the work of destroying souls, oppressing men, and dishonoring God. He beholds nothing in the great mass of men to win his approbation but much to excite disgust, abhorrence, and stir the sorrow of his heart. He is ready to adopt the language of the Prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people," or with the Psalmist, "O let the wickedness of the wicked come to an end."

He, again, is subject to the suffering incident to a probationary state; the suffering growing out of maintaining his integrity and pressing his way against the adverse influences around him. Satan tempts and harrasses him. The world fails to sympathize with him in his difficult work; fails to give him aid as well as sympathy: yea, it oppresses, suspects, derides and persecutes. Even the church fails to give the example and encouragement she should, and he is discouraged by the lethargy and inconsistency of the professed lover of God, more even than the active efforts of the enemy of souls and the world. To these mental conflicts and these sources of mental suffering, even the perfect christian will be more or less constantly subject in the present life. He is subject to a "great fight of afflictions:" the enemy comes in often "like a flood," and he is often constrained, while under these circumstances, to exclaim with Hezekiah, "O Lord, I am oppressed; undertake for me." Now religion does not come generally to remove these sources of anxiety, but to sustain under them. Grace quiets the saint for the conflict; mans up his faith; prepares for the fight, yea, sustains him patiently, yea, gives him "songs in the night," and "in the house of his pilgrimage," but does all this, not to make the present

desirable but rather supportable. Not only does the Christian "endure as seeing him that is invisible," but the present is endurable because soon to be merged in the unseen and eternal future. The evils, yea, the necessary evils of the present, when even alleviated by grace, are still sufficient to make the eternal extension of the present not desirable to the saint.

III. The termination of the present life is necessary to the enjoyment of a better. This furnishes an additional argument why the present life should not be perpetuated.

1. To this life in the future the soul looks for a realization of its expectations. There is an idea of perfection of being, natural to man: and which springs up under the enlightening and quickening influences of grace more vigorously still in the mind of the Christian, a perfection moral, mental and physical, excluding all conflict and all unnatural development, and including a beautiful and harmonious development and action of all man's powers.

The equity of God, in the administration of the affairs of the world, requires vindication. Not only are rewards and punishments unequally distributed in the present life, but often the wicked are exalted, and the godly oppressed; the innocent suffer and the guilty go free. God's arrangements are apparently inefficient and his dispensations apparently unjust. These false appearances must be cleared up, and the mouths of gainsayers be eternally closed by a clear and satisfactory vindication of the equity and equality of the divine proceedings in the affairs of men.

Again: The mysteries of redemption need explication. Angels desired to look into them; so also do saints. These mysteries attract the attention of the Christian, and their explication, involving and developing so much of the hidden wisdom, grace and power of God, is a prominent want of the soul.

The above wants have excited corresponding expectations in the mind, and which unmet, unless the constitution of man and the nature of things were changed, would leave the hopes of the Christian unrealized, and the happiness of the soul incomplete.

2. These expectations are not referred to the present, but to the future for their realization. The soul may seek in vain to realize these, in the life that now is. The search will be equally unsuccessful, whether restricted to the brief duration, comprehended in the life of "the infant of days," or extended to the ample and weary years of the long-lived patriarch. She will return in either case disappointed, the ideal and true perfection of the mind unrealized, the ways of God, still apparently unequal, and not sufficiently vindicated, when beheld in the dim light of the present, and the mysteries of redemption still unexplained, and their beauties, to an infinite extent, unseen and unfelt: "For now we see through a glass darkly;" but then in the future life, "face to face:"—now I know in part; but then shall I know even as I am known.

3. Not only does the present fail to meet our expectations, but its termination is necessary, that they may be met. "Be thou faithful until death, and I will give thee a crown of life." The coldness and quiet of death must precede the warmth and activity of the better life. Life must be swallowed up of death, before "mortality can be swallowed up of life." Death must "unclothe" us, before we can be "clothed upon with our house which is from heaven." "The earthly house of this tabernacle" must be "dissolved, before we can enter upon the building of God, a house not made with hands, eternal in the heavens." The enjoyment of the future life is thus intimately connected with the loss of the present. Is the beginning of eternal life to be desired? then is the end of mortal life to be sought and hastened to; because the evening of the latter is the day-break of the former and better. "To live is Christ." How much that is cheering, is comprehended in this declaration! Yet a better remains, for "to die is gain." When viewing thus the eternal gain of dying, then is sufficient in the respect not only to make us consent to the end of the present, but to long for its end, as the weary pilgrim longs for the evening, and desires its coming as the bewildered traveller the breaking of the morn. If no disease, pain, tears and sin were here, yet, while heaven was ahead, and while Jesus,

brighter scenes, and deeper joys and holier associations, beckon him, as the Christian would pass through the dark waters, as he stood on the other shore, dripping from the flood, he could say, in louder, sweeter and more exultant tones than were ever heard this side of the stream, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

IV. Improvement. Allow me to apply the subject briefly, and I shall have done—

1. The truths suggested by the text were strikingly illustrated in the life and death of our departed sister—and the text itself is expressive of her feelings when dying. All the considerations to which we here directed your attention existed to make life desirable to her. The associations of life, the love of parents, husband and friends, endeared the present life to her. The employments of life, especially the blessed employment of doing good, by a holy life and continual perseverance in well doing, presented their claims.

And she felt, doubtless, at one period of her history alarmed at the shadows that hung over the valley of death. But the combined influence of these considerations was removed by grace, and the counter and stronger considerations of the Gospel. Heaven presented holier associations, nobler employments, and gracedisarmed death of its sting, and the grave, by anticipation, of its victory.

The same evils existed to make life a season of sorrow. She was not a stranger to bodily suffering and mental anguish, but passed through a great "fight of afflictions." She also felt springing up in her soul longings for a better life, a life in which more would be known, felt and done, to glorify God and enrapture the soul.

The result was "a meek and quiet spirit," in health; submission and willingness to depart, in sickness; and when dying, an earnest desire "to be absent from the body and to be present with the Lord." While the heart was beating feebly and sinking into the quiet stillness of death, she gathered her last remnant of strength, to cheer her friends and wit

ness the faithfulness of God, by exclaiming : "How precious Jesus is!"

2. Let me urge you to learn wisdom from the text, and the providential dispensation which calls us together on this holy sabbath.

You must die—the present will surely end. The diseases abroad in the earth, the failing strength, the indication of decay, in ourselves and others; the history of the past, and the events of the present, all unite their voices to say, "you must die." The voice, from the grave of our sister, mingles with the voice of God, and declares, "It is appointed unto men to die." Since such is your portion, such your destiny, prepare for its approach : you can not shun death : make it tolerable, by disarming it of its sting. You can not avoid meeting God : make Him your friend. You can not lose your consciousness, nor annihilate your souls : prepare therefore to live in heaven. So spend life, as to render the approach of death unappalling, and the eternity, to which you hasten, blessed and joyous.

Lines in Memory of Mrs. M. A. Dunn.

Once a dear one dwelt among us,
 Good, affectionate and kind;
 Gentle was she in her spirit,
 Pure in heart, and life, and mind.
 She was like the sun-light, giving
 Light and joy to every thing;
 And her words were low and tender
 As the balmy breath of spring.
 And we loved the gentle creature,
 For the pure high hopes she felt;
 For the wealth of deep affection
 That within her bosom dwelt.
 Angel-like she moved among us,
 And the angels from on high,
 Marked the truth that shone around her,
 And they bore her to the sky;
 For they said she was too gentle,
 For this chilling world of ours,
 And they bore her on their pinions
 To the land of fadeless flowers.
 Mourners do not weep about her,
 She is happier now with them;
 Though the dust conceals the casket,
 Heaven enshrines the spotless gem. MATILDA.

EDITORIAL MISCELLANY.

A FEW WORDS WITH SUBSCRIBERS.

This being the season of year in which accounts are to be settled, we have sent out bills to our subscribers and have begun to receive responses. This is the second time we have forwarded bills, and the incidents attending the operation afford a subject for a few remarks which we think will not be unprofitable to all our subscribers. Whether they have paid or not.

In the first place, as regards ourself we should say that we have devolved nearly the whole business department of the "Pulpit" upon our Clerk, and that only "semi-occasionally" do we give it an over-hauling. We have perfect confidence in his integrity and industry, or else he would not be in our employ. Whenever there seems to be a matter of intricacy it is referred to the Editor, who does the best he can with it. This is necessary, as the Editor is employed at a post which absolutely forbids him from being encumbered with the business operations of a publishing office. The Clerk has no pecuniary interest in the office and simply does his work in a straight forward way, having no "friends" and taking no liberty with the list of subscribers, as if he were co-publisher. He has been directed twice a year to issue bills to subscribers. He has sent them to *all* who appear upon the books as being in arrears. Our terms are published, and appear nearly every month upon the cover of the Pulpit. On the slip which contains the bill we make a few remarks, and among them we distinctly say that if any mistake has occurred we will gladly correct it. All this would seem to be quite plain and fair. But what is the history of the case? Hear again the trouble of editorial life.

The Editor and his clerk are supposed to be perfect. They can never make a mistake without doing so intentionally! No allowance is made for human infirmities: and when they even say in print that they will gladly correct all mistakes, they are lectured by a man who has lost his temper, as though they intended to do wrong, and took a pleasure in so doing. If we were to write to each of our subscribers and agents who sends us a letter which is wholly unintelligible as to name and post-office, we should be trying the patience of many Christian men; and they would send us a very acid reply: but *we* must keep in a state of utmost sweetness of temper, and take a lecture for a fault which originated in the carelessness of the very subscriber himself. By the grace which cometh from above we intend to keep in such sweet temper, but that shall not keep us from plainly telling our brethren a few things which may help *them*.

Take it for granted then, not merely as respects the Editor of this periodical, but those also of the other papers to which you subscribe, that they are honest men, that for a half-dollar they would *not* do a mean or wicked thing. If the bill should be a mistake, write affectionately to him, remembering how many crooked Christians and sour disciples he has to deal with, and do not add to his afflictions. If he persists in demanding what *you know* he has received, then you may drop him. Reflect that when you come to manage such an affair you will have all these troubles. "As you would that others, &c."

There is one question we should like to have settled by the Professors of Ethics: is it insulting to a man to present him a bill of what he has really purchased on credit? We may be in error, but we answer, *certainly not*. If there be a mistake in the bill, is it insulting to the man who sends it out *respectfully* to represent the real state of the case? We as promptly answer, *no!* Then a subscriber has no right to complain of receiving his bill and the Editor has no right to complain of a subscriber who calmly states the fact to him. We have never felt like complaining in such a case.

But, says one, I acted as your agent, obtained a number of

subscribers and expected to receive my volume free, according to the terms, and lo! I receive a bill. Well, brother, drop us a line simply saying that you have acted as an agent in forwarding at least \$6 to the office during the current year, and you will be credited for the year.—Another says I paid the preacher on the circuit a month ago. That may be so, and the preacher may not have forwarded it to the office in time to be credited before the bills started. Please drop a line saying that you have paid Rev. A. B. sending his address and we will see to it.—Another says I simply sent my name to encourage your enterprize. I never expected to be called upon *to pay!* Well, that *is* encouraging, to be kind enough to accept a dollar's worth of paper, ink, time and brains, simply to encourage a man to give them away. Another says, the Editor and myself are such old cronies that I never thought he would tax me the subscription. I recollect that I once said to him, "Brother D., why don't you send me the Pulpit?" And he said, "I will do so with pleasure, brother: what is your post-office?" and the Pulpit has been coming regularly for a year and now he expects me to pay him \$1.50.—In a number of cases we have sent the Pulpit as a present to brethren for divers reasons, but in all cases have intended to frank them on the books, and if any thing has occurred to cause a bill to be sent them, we regret it.—Another says I think it wrong for you to claim \$1.50 when you are willing to furnish the Pulpit for \$1 a year. But we are *not* willing to furnish the Pulpit at \$1 a year, unless it be paid in advance. Our terms are \$1.50 unless the cash accompany the order.

We have had divers strange passages since we commenced this publication. Let us mention two or three. A brother had been receiving the Pulpit more than one year. We sent him a bill. He was surprised and angry, and wrote us very tartly that he had never subscribed, and did not know who had subscribed for him. Neither did we. We wrote politely to the brother telling him that he had received it for one year entire and perhaps half the numbers of another year, that if he had not ordered and did not want it he should have said so

at the beginning, and we would either take back the numbers or be pleased to have the pay. Was this wrong? He sent us another pretty serere letter with the money enclosed and a copy of Mammon!! Who needed the Mammon? Can any one have trouble to decide? But we made good use of the Mammon, and have been lending it out where we thought it would do good.

A minister of the Gospel had been taking our periodical for a year without pay, and the second year we learned that he was selling the numbers for the postage, but he made us no reply to our bill and had never requested a discontinuance. Was that honest?

Another sent us a counterfeit bill. We were sure he did not do so unintentionally; but we could not pass it, and kindly telling him that we believed he was imposed upon and did not wish to impose upon us, we requested him to substitute a good bill. He had collected *silver* from our subscribers. He declined, however, to send current money, because he could not recollect where *he* received the counterfeit bill. We credited the subscribers and have never said a word to the agent,

Another brother through us subscribed to another periodical. We ordered it, sent the money and have the publishers' receipt. He wrote that the periodical did not come. Our clerk wrote to the publishers; a number or two went to the subscriber, and he wrote us another letter, intimating that we might rectify the matter or "pocket the money" as we chose. On all the letters but one we paid the postage, and the thanks we received was an insinuation that we were dishonest.

Now all these things are wrong. Editors are men, and most of them are gentlemen. *We* are gentlemen. Every man connected with our office is a gentleman. So we suppose are all the editors and publishers of all our religious periodicals. They should be treated as such. A chapter on the *Duties of Subscribers to Periodicals*, ought to be inserted in all textbooks on Moral Philosophy, taught in our schools.

We mention these things for the good of all readers. Our office has perhaps suffered as little as any church paper. We

have as little right to complain as any editor we are acquainted with, but it is time for our people to study the proprieties of subscribership. May this lecture do all readers good!—These cases to which we allude are *exceptions*. We have a fine list of subscribers and our affairs are in a sounder and safer state than ever before. We thank all those subscribers who are paying the bills and sending us with the money a few kind words. Blessed be those who speak kindly! We have wrought in our office more for love than money, and verily we have had our reward—for we have received more love than money, and think we have grace to bear occasional unkindness.

The Circular of the Monroe Female Institute at Aberdeen, Miss., shows it to be in a very prosperous condition for so young an institution. The Rev. Addison Lea, formerly of the N. C. Conference, is the Principal, and is assisted by a Faculty of three gentlemen and three ladies. The general rules are excellent. We wish our old friend success in his new home.

We have mislaid the Catalogue of the Carolina Female College which was kindly sent us by Prof. Blake, of that Institution. From memory we state that the Catalogue shows signs of good life in the College. The Rev. T. B. Walsh is President. The Faculty is able, the terms proper, the course of instruction good. The location is in Anson Co., N. C.

We rejoice to see such an increase of interest in female education throughout the country, and how large a share our Southern Church is taking in this work.

L I T E R A R Y N O T I C E S .

☞ Books of publishers in New York may be left at the store of M. M. Dodd ; in Boston with C. H. Peirce & Co.

From Messrs. Gould and Lincoln, Boston, we have the Annual of Scientific Discovery : or Year-Book in Science and Art, for 1852. This is a stout and closely printed duodecimo of 400 pages, exhibiting the most important discoveries and improvements in every department of art and science, together with a list of new publications in science, &c., &c. It is ably edited by David A. Wells, A. M., and not being adapted to scientific men alone, will be found useful and interesting to every inquiring mind and intelligent laborer in any department of mechanical and scientific operation. It is sold at \$1.25 in cloth and \$1 in paper covers. Will the publishers do us the kindness to send us the two preceding volumes ?

James Monroe and Co., Boston, publish a good book for the young folks, entitled "the Well-Spent Hours." It is from the pen of Mrs. E. L. Follen.

But, from the same publishers, here we have *the* story-book for children, "The Dream of Little Tuk and other Tales, by Hous Christian Anderseu." Ah ! but don't it take Hans to tell the nice stories ? There's nothing exactly like this little book in all the range of child-literature. We are not going to let our boys have all the fun to themselves, but must read it to them. Will not the papas who read this send for a copy for their little folks ? Tuk put his book under his head to learn his lesson in his sleep ; and, sure enough, he did learn it, for —. But we have no space for the story, and it is all in the book.

From Messrs. Gould and Lincoln, Boston, we have another

book, which is for larger young people. It is entitled "Young Americans Abroad," and consists of a series of letters written by three pupils who accompanied the Rev. Dr. Choules on a vacation ramble in England, France, Holland, Belgium, Prussia and Switzerland, in 1851, addressed to a fellow pupil whose duty compelled him to remain at home. The letters are very sprightly and interesting, and the volume makes a capital gift book to boys of from twelve to sixteen years of age. It has illustrations. It would be a good book for reading in schools to show boys how pleasantly those of their own age can describe sight seeing.

From the American Tract Society we have two small volumes, one by Mr. Sigourney, entitled "Magaret and Henrietta." It is a record of the brief and beautiful lines of two sisters, daughters of the Hon. E. Flower of Connecticut. The other is from the pen of the Rev. H. Bingham, one of the earliest missionaries to the Sandwich Islands. It is called "Bartimeus of the Sandwich Islands," and gives an interesting account of the conversion of a blind and very wicked idolater, who afterward became an eloquent preacher of the gospel.

"The Friend of Moses" is the title of a stout octavo volume sent us by the publisher, Mr. Dodd, of New-York. It is capitolly printed on excellent paper. Mr. Dodd's books are, almost without exception, well "got up." The work before us is from the pen of the Rev. Dr. Hamilton, pastor of a Presbyterian church in Mobile. It is a defence of the Pentateuch as the production of Moses, and as an inspired document, against the objections of modern skepticism. We have not been able to examine the volume critically, but the portions we have read, and a cursory view of the volume, convince us that the author has brought much learning and industry to his task. Differing from him as we think we should in some minor particulars, we nevertheless regard the volume as a very able addition to biblical literature. The work would be much improved by condensation.

On the cover of our last number we placed a communication

from Dr. Schon, in regard to Dr. Latta's "Chain of Sacred Wonders." It arrived too late for us to say anything in the body of our work on this subject, but we take this occasion to call the attention of the Church to that publication. Its lamented author died while engaged in its preparation. It has been very popular because of its style, and if gratitude should lead to the circulation of a book, "The Chain of Sacred Wonders" should be in every Southern Methodist family. Dr. Latta wrought faithfully for us, and we should do every thing calculated to advance the interests of his family. We would that all our subscribers would become agents for the work.

M. W. Dodd, New-York, publishes "Millenarian Views, with Reasons for receiving them," by the Rev. Alfred Bryant, Pastor of the First Presbyterian Church, Niles, Michigan. The work is biblical, rather than critical, and aims at giving in one connection a clear view of what millenarianism really is. Any one desirous of informing himself upon this question, and who wishes to see how it is attempted to be reconciled with the analogy of the faith, would do well to consult this book. Those who differ from the author will be instructed by the presentation of his views and will be pleased with the kind, gentle, and christian spirit which pervades the work.

James Munroe & Co., Boston, publish "The Housekeeper's Assistant, composed on Temperance Principles." It is written by Mrs. Allen, who styles herself an "old housekeeper." It makes one's mouth water to run over the titles of sections and the styles of the good things and catalogues of ingredients. Any man who would not be content to live as luxuriously as he might by this programme, deserves to be turned out of the Order of the Sons. Seriously, this is the book for the house of every true Temperance man.

"Novelties of the New World, or the Adventures and Discoveries of the First Explorers of North America, by Joseph Banvard," is published by Gould and Lincoln, Boston, and is one of a series of American Histories adopted to the popular

mind, and especially to the youth of the country. This is the only volume of the series we have seen. There is another on Plymouth and the Pilgrims. This volume has interesting illustrations. When completed the series will embrace about twelve 16mo. volumes. Thus far it has elicited the general commendation of the press.

No intelligent traveller can chronicle his impressions and observations during a tour through classic lands without producing something interesting to cultivated readers. Although Egypt has lately been much travelled and divers books have been written thereof, we find another pleasant and instructive volume from the pen of Dr. J. V. C. Smith, Editor of the Boston Medical and Surgical Journal, who has published the diary and notes kept for the special entertainment of a select circle of friends. It is from the press of Gould and Lincoln, Boston. The illustrations are ample, well executed, and instructive.

Every thing proceeding from the pen of the Archbishop of Dublin bears marks of original mind. A small book, entitled "A Selection of English Synonymes," prepared by Bp. Whately, has been sent us by James Munroe & Co., Boston. Most of the books on this subject, upon which we can rely, are too prolix for school use, but we should suppose that a class of girls or boys in our higher schools might be taken through this volume with great benefit, although it does not appear to have been prepared for such purpose.

Receipts from September 4th to October 1st.

The following have paid for 3d vol: George B Jones, A W Clayton, (one vol. still due.)

Paid for 4th vol: Rev. J M Follansbee, Dr. T B Rector, A Shaffer, Geo. B Jones, S Boon, F P Latham, Dr. J Y Young, J. P Blackwell.

Paid for 5th vol: D C Hardee, W Miles, Rev. C D Smith, Rev. Jas. M Follansbee, A Shaffer, Rev. S R Trawick, Geo. B Jones, J W Cook, (receipts all right.) Mrs. M R H Hilliard, S Boon, C W Snipes, E W Ogburn, F P Latham, J R Whitaker, Miss Mildred F Young, Mrs. B Hathaway, Rev. E H Myers, J P Blackwell, Rev. D. Culbreth, Dr. S Autry.

Paid for 6th vol: C W Snipes, E W Ogburn, J R Whitaker, Rev. E Myers.

Books sent by Mail, postage-paid: Sept. 17th, Rev. C Rush, twelve copies "Taylor on Baptism" directed to Mr. David Bergers, Bergers' Store, Va., Rev. Thos. J Loury, Houston, Miss.

Harper's Magazine written for: Sept. 8th, D C Hardee, 10th, Miss Augusta M. Hagen, 29th, Dr. J Y Young, Miss Mildred F Young.

At what Post-Offices do the following persons receive their Pulpit? J M Brittain (one dollar received for him,) Wm. Miles, G W Busey.

George H Kelly all right.

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"In the answer to this interrogatory, President Deems assumes, that a lady's education is progressive through a life time. That she leaves the recitation room not "finished," but with merely the outlines of a painting which subsequent labor is to develope. With this truth prominent in his mind, our author proceeds to state many most excellent rules for the government of young ladies in their house studies, their deportment in society, and their usefulness in the circle in which they move. All this is well done. It is done as if the doing was a labor of love, rather than a task, and no young lady can consult these pages and follow these teachings without benefit. Then the lecture is not needlessly protracted, until it becomes wearisome. He sat down with something to write, put it down in as few words as he could, and when this was done sent the manuscript to the printer, who returned him a very neat little volume. The style is good. Every educated young lady in the land should obtain a copy and give it a careful perusal."—*Southern Era*.

A copy of this book will be sent free of postage to any part of the U. S. for 50 cts., and a gilt edge copy for 62½. Postage stamps received.—The work has already begun to have a good circulation. Orders to be sent to the office of the *Southern Methodist Pulpit*, Greensboro', N., C., and in all cases must enclose the cash.

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We find ourselves able to furnish complete sets of the *Fourth Volume* of the "SOUTHERN METHODIST PULPIT." It contains Sermons by the following distinguished ministers: BISHOP SOULE, BP. CAPERS, Rev. Mr. McFarland, of the Western Va. Conference, Rev. Jos. Cross, of the Kentucky, (his celebrated and eloquent sermon on the death of Bp. Bascom,) Rev. Dr. Whiteford Smith of the South Carolina, Rev. M. J. Blackwell, of the Memphis, Rev. J. G. Bruce, of the Kentucky, Rev. Prof. Moore, of the Tennessee, Rev. Dr. Winans, of the Miss., Rev. Prest. Rivers, of the Louisiana, Rev. J. W. Fields, of the Texas, the late Rev. J. Lanius, of the Missouri, the Rev. C. P. Jones, of the North Carolina, and Rev. Wm. A. Duncan, of the Indian Mission Conference, *fourteen sermons*, together with other matter.

☞ To any person sending \$1 current funds, free of postage will send *two* copies of that volume, or *one* volume of the "Pulpit" and one copy of that beautifully printed and bound present to young ladies entitled "WHAT NOW?" As we have only a limited number of copies of the Pulpit on hand on us should be sent promptly and the books will be forwarded by return mail. This is a liberal offer a *discount of 50 per cent*. But we prefer to have the books doing good although we lose a few cents on each volume.

The cover on the last number of the "Pulpit" had a glaring blunder. The Sermon should have been announced as Dr. Pierce's and not Dr. Winans'. But the mistake was only on the cover, and as that will be thrown off in binding, little harm, we hope, has been done. The two "fathers" interested will not quarrel with us, we are sure.

Vol. 5.]

November, 1852.

[No. 11.]

THE SOUTHERN METHODIST PULPIT.

EDITED BY

CHARLES F. DEEMS,

PRESIDENT OF GREENSBOROUGH FEMALE COLLEGE.

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GREENSBOROUGH, N. C.

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2,000 miles, 5 cents; 2,000 to 4,000 miles $6\frac{1}{2}$ cents; 4,000 miles,
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Many persons live in situations where it is difficult to secure good books. We have on hand a few works in paper-covers which can be sent by mail, and they are very important works.

I. **TAYLOR ON BAPTISM.** The public prints have spoken so fully in commendation of this work, that I may suppose that you are well acquainted with its character. It is an *unanswered* work on the question which it discusses. It relies upon *facts* and searches into the antiquities of the question. It is illustrated with pictures which form part of the argument. If you are troubled in your neighborhood with the Baptist dogma, induce your neighbors to read this book:—it will do them more good than anything else we can recommend. It is a duodecimo of 236 pages. *It will be sent, free of postage*, to any one who remits us 75 cents free of page. Twenty-five of the three-cent postage stamps may be remitted.

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III. **THE HOME-ALTAR: BY THE EDITOR OF THE SOUTHERN METHODIST PULPIT.** This is a beautifully printed volume of 280 pages. It contains an *Appeal in behalf of Family Worship*,—with Prayers for the aid of those who are beginning to discharge this duty,—and a selection of Hymns for Domestic Worship from all the evangelical Hymn-Books.

This work is neatly bound and may be ordered from the publisher, M. W. Dodd, New York,—or from Rev. Dr. Early, Richmond, Va.,—or from John Ball, New Orleans,—or from Rev. D. J. Allen, Memphis, Tenn.,—or from Rev. Dr. Stevenson, Louisville, Ky. *But we will send a copy by mail, free of postage, to any person remitting 75 cents.*

☞ These three works, the Home-Altar, the Bible Expositor and Taylor on Baptism will be sent for two dollars.

Four editions of the HOME-ALTAR have been issued in eighteen months and the demand increases. Bp. Andrew and the late Dr. Olin have spoken well of it. *The New York Observer*, and the *Presbyterian*, the *Richmond*, *Nashville*, *Memphis*, and *Texas Christian Advocates* have given warm expressions of approbation.

"The appeal is in point—able and convulsive in argument—in style, clear and concise—in spirit, earnest, liberal and kind. It should be read by all, and especially by heads of families."—*The Weekly Review*.

"This is an excellent work. The Appeal ought to be placed in every house which contains no family altar. *It seems impossible to read it and continue delinquent in regard to the duty in question.* The prayers are all catholic and scriptural."—*Sunday School Visitor*: Rev. Dr. Summers, Editor.

"This neat little volume we have read once and again and cannot speak too well of it. There will hardly be any need for preaching on family prayer where it circulates."—*Rev. H. N. McTyeire, N. Orleans C. Adv.*

The appeal contained in it for family devotion is the most powerful and persuasive we ever read, and, it seems to us, must be irresistible. We invite the attention of the preachers to this book, as one the circulation of which will be of vast benefit to the Church.—*Rev. W. H. Hunter, A. M., Editor of the Pittsburg C. Advocate.*

SERMON XII.

CHRISTIAN PERFECTION.

BY REV. ABSALOM BROWN,

Late of the South Carolina Conference.

[PUBLISHED BY REQUEST.]

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”—Matthew v. 48.

It is much to be regretted that Christians of different denominations, should so often wage bitter and unrelenting wars against each other, about things of little importance. It sometimes happens that we become prejudiced against some word or phrase, used by another denomination, when we ourselves hold the very same sentiment, only we express it in different language. There are many good christians, (with whom I could cheerfully live and die,) who dislike the word perfect, or perfection from a misapprehension of its scriptural import. If we contended for absolute perfection in this life, they would be fully justified in exposing and driving such a chimerical notion out of the world; but, our church, be it remembered, never has, and with her present standards of doctrine, never can contend for such an absurdity. Indeed, I am inclined to think that moderate Calvinists and moderate Arminians believe about the same degree of perfection to be attainable in this world, notwithstanding the discrepancy of their language.

In the text and context, our Lord represents the love or benevolence of God towards saints and sinners as an example for our imitation: "I say unto you," says he, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in Heaven: for "he maketh His sun to rise on the evil and on the good, and sendeth rain on the just, and, on the unjust," that is, God, your heavenly Father, possesses a love to the righteous and the wicked, which he continually manifests by giving them rain from Heaven: you should imitate him: as a child bears the natural image of its earthly parent, so you ought to bear the moral image of God, not only in loving your friends, but also your enemies, and this must be manifested by acts of the purest beneficence. "For if you love them which love you, what reward have ye? do not even the publicans the same?" "And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" "Be ye therefore perfect, even as your Father which is in Heaven is perfect." This passage neither teaches, nor indirectly implies, that we must be as perfect as God is, but only that we must be perfect *even as*, or *like as* he is perfect, that is, we must imitate God in loving all, and in manifesting our love to them by acts of kindness on all suitable occasions. Our design, for selecting this text as a foundation for our present discourse, is to investigate the scripture doctrine of perfection. In this we propose to show,

I. That there is such a thing as perfection attainable in this life.

II. The nature of this perfection.

III. How it is to be obtained, and

IV. The motives to its attainment.

These are the prominent points to be considered in the development of this important subject. May the Author of all light and truth enable us clearly to expound, and fully to defend, so to learn and inwardly digest the subject, that we

may be filled with love, peace, and liberality, and our journey to the realms of light greatly accelerated !

1. My *first* argument to prove *that there is such a thing as perfection attainable in this life*, whatever this perfection may be, is taken from the words of Moses concerning the venerable patriarch Noah. "Noah was a just man and perfect in his generations, and Noah walked with God." Gen. vi. 9. In this text we have a description of Noah's character in three particulars : his justice, his perfection, and his deep piety. We might as well conclude that Noah was not a just man, and that he did not walk with God, as to believe that he was not perfect in some sense of the word ; for all these things are asserted with equal force and precision by the same inspired author.

2. A *second* proof, not less cogent and unequivocal than the former, is taken from the words of Jehovah to Abraham : "I am the Almighty God ; walk before me, and be thou perfect." Gen. xvii. 1. We here see, that, after God had revealed himself to Abraham, as the Almighty God, he required him to walk before him, and to be perfect. We must, therefore, conclude that some kind of perfection was attainable in this world, or suppose that God was a hard master reaping where he had never sowed, and gathering where he had never scattered, that is, that he required an impossibility.

3. A *third* text, which clearly establishes the point, is found in one of those inimitable compositions in the Book of Psalms : "Mark the perfect man, and behold the upright : for the end of that man is peace." Psalms xxxvii. 37. In this passage of sacred scripture the sweet Psalmist of Irsael invites our attention to three things respecting a certain character, viz : his perfection, his uprightness, and his reward, or end. Hence unless we suppose that David describes an imaginary or fictitious character, which had no existence anywhere, except in the imagination of the poet, we must be convinced that some kind of perfection is attainable in this life.

4. Another argument is taken from Matt. xix. 21. "And Jesus said unto him, if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in

Heaven: and come and follow me." These words were spoken by the faithful and true Witness himself, to a rich young ruler who had observed all the commandments of God from his youth up, and who came running and kneeling to Jesus, and asked, what lack I yet? Our Lord represented some kind of perfection as attainable in this world, and specified the chief obstacle which prevented him from obtaining it. Would Jesus have done so, if there had been no such thing attainable? Would not those words have deceived the young man? And can we think that Jesus Christ, in whose mouth was no guile, acted the part of a deceiver toward an honest inquirer? If not, then it is clear the doctrine of *perfection* must stand.

5. In 2nd Corinthians xiii. 11, St. Paul says: "Finally brethren, farewell. Be perfect," &c. Does not this text prove most pointedly the doctrine we are asserting? If not, what does it mean? anything or nothing? If Paul knew that perfection was unattainable in this life, why did he so affectionately exhort those Corinthians to be perfect? Might he not with as much reason and propriety, have exhorted them to be angels?

6. Again, James says, chap. i, v. 1. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If this apostle did not believe perfection to be attainable in a state of probation, why did he thus urge these dispersed Israelites to let patience have her perfect work, that they might be perfect? As the word of God explicitly establishes this doctrine, we may not abandon it for the sake of those christian people who differ with us, how ardently soever we may love them, and I know not how any reasonable man can expect it of us. Convince us that we give the doctrine a wrong interpretation, and some of us, at least, will be ready to abandon our position, but, as long as we retain the sight of our eyes, and the exercise of our reason, enlightened by the spirit of grace, when we open our Bibles, we must see and feel, that there is something which the scriptures call perfection.

7. Another argument, more incontrovertible if possible than the preceding, is taken from the words of St. Paul, in 1. Cor.

ii. 6. "Howbeit, we speak wisdom among them that are perfect." Now if there were nobody perfect in any sense, St. Paul certainly did not tell the truth, when he affirmed, we speak wisdom among them that are perfect. And how, in the name of common honesty, can any man, who pretends to believe the scriptures, look these texts fairly in the face, and then assert, in unqualified terms, that there is no such thing in the experience of God's people as perfection? What a pity that prejudice should so darken our minds, as to induce a disbelief of the infallible word of God! May the Lord pity our weakness, pardon our sins, and restore us to his moral image!

8. The text on which we have founded this discourse, is a part of our Lord's Sermon on the mount, and it plainly proves the doctrine of perfection. How could Jesus say to his disciples: "Be ye therefore *perfect*, even as your Father which is in Heaven is perfect," without countenancing, nay, without directly inculcating the truth under consideration? Why, then, do not people condemn Jesus Christ as well as our church, for preaching perfection? Surely he has set us the example, and may we not follow *His* footsteps without reproach? If all our Lord's Sermons and addresses had been submitted to writing, it is highly probable, that we might find much valuable instruction on this very subject in all of them; and because we have only one of them, and in that one is clearly taught the doctrine in question, let none presume to say the doctrine is false, and can never be realized in its fullness of peace and joy by such as follow after it, with a broken and contrite spirit.

9. A *ninth* proof is taken from the Book of Job i. 1. "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." Now can any one fail to see that the inspired author of this book, after mentioning the name and habitation of Job, declares four things concerning him, viz: his perfection, his uprightness, his godly fear, and his eschewing or avoiding evil. God himself is the Judge and the chief Witness in this case, and we are bound to receive his testimony,

however much we may doubt, or canvil at, that borne by mer men like ourselves.

10. My tenth and last argument to prove that some kind of perfection is attainable by us in this life, is selected from the words of God himself, twice addressed to Satan. See Job i. 8 and ii. 3. "And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth a perfect and an upright man, one that feareth God, and escheweth evil." In these words the God of truth himself twice declares, as plainly and as pointedly as he could speak, that Job was "perfect;" therefore, when any one affirms that there is no such thing as perfection in this life, inculcated in the Holy Bible, and enjoined upon us as an article of faith and practice, God Almighty is unequivocally contradicted. In closing our proof texts on this point, we would respectfully suggest, that the enemies of this vital truth of God, if they be so inclined, may fortify their strong-hold of imperfection, as securely as they can; they may prepare their most destructive engines for the demolition of ours; but this last argumer alone, if judiciously wielded, will, like a thunderbolt flaming from Heaven, demolish their fortifications, consume all the destructive engines, and finally shock and discomfit all the belligerent hosts. Truth possesses a potent energy, and even must, sooner or later, fall prostrate before it. Her voice must be heard, and her teachings obeyed. Wealth cannot purchase—talent cannot refute,—knowledge cannot over-reach,—authority cannot silence her; nay, like Felix, they all tremble in her presence. If you fling her into the most tremendous billows of popular commotion; if you cast her into the seven fold heated furnace of the tyrant's wrath, she will mount aloft in the ark upon the summit of the fiery deluge; will walk with the Son of God untouched amidst the burning flames. She is the ministering spirit who sheds on man that bright and indestructible principle of life, light, and glory, which is given by his Almighty Author to imitate, to illuminate, and to inspire the soul, and which like himself is the same yesterday, to-day, and forever. When the world shall have satiated itse

with the pride of wealth, and talent, and knowledge, and authority,—when earth and heaven shall have passed away as a parchment scroll, unsullied truth shall ascend like the angel of Manoah's sacrifice, on nature's funeral pyre, to her source, her heaven, her home,—the bosom of the Holy and Eternal God.

II. The nature of perfection.

In considering the nature of perfection, it will be needful to speak of it both *negatively* and *positively*, as this is misapprehended by some, and misrepresented by others. Any object is perfect when it is complete in its kind. The term "perfection" may accordingly be applied to various objects in the mineral, vegetable, and animal kingdoms. It is also applied to different persons and things in the kingdom of grace here, and in the kingdom of glory hereafter. Its extent is proportioned to the nature, and circumstances of the object to which it is applied. It requires no great penetration to see, that there is no essential difference between the metallic perfection of iron, brass, silver, and gold. Look into the vegetable kingdom; is there not a difference in the perfection of a thistle, an apple-tree, and a cypress? Does not everybody know that the piscatory perfection of a periwinkle, a herring, a sturgeon, and a whale, is different? Look at that fruit-tree; some time ago it was full of perfect buds, afterwards it was full of perfect blossoms, sometime after this it was loaded with perfect fruit, and now this fruit is perfectly ripe. And can it be at all absurd to affirm that the "perfection" of the saints under the Patriarchal, Jewish, and Christian dispensations, and in heaven, are different? Certainly there is a difference in the perfection of a Christian, an angel, and God Almighty. Now, as the import of the term perfection, differs according to the nature of the object to which it is applied, and the circumstances under which that object is placed, it clearly follows that a person or thing may be perfect in one respect, and imperfect in another. We all acknowledge that man is mortal with respect to his body, and immortal with respect to his soul. Hence, there is no real contradiction in affirming that man is

mortal and immortal at the same time. In like manner, a saint may be perfect in one respect, and imperfect in another; and there is no real contradiction at all in affirming that some saints have been perfect and imperfect at the same time. In many respects no man can be perfect in this life.

1. No man can attain to absolute perfection, either in this world or that which is to come; for this would exclude all weakness, ignorance, error, and increase in excellence, as well as sin. Hence, none except God himself ever possessed absolute perfection. It requires little penetration to see that Jesus Christ himself, as man, did not possess this, although he was holy, harmless, undefiled, and separate from sinners, and made higher than the heavens; for we read that he waxed strong in Spirit,—that he increased in wisdom, and stature, and in favor with God and man,—and that an angel strengthened him. Luke ii. 40, 52; Mark xiii. 32; Luke xxii. 43.

2. No man, since the fall, can, in this life, attain either angelic or adamic perfection: that degree of purity, knowledge, and righteousness, possessed and practiced by sleepless angels in Heaven, or innocent Adam in Paradise, is quite beyond the capacity of degenerate man. Hence, we have never held expressly, or by implication, that such a degree of perfection was attainable in this world.

3. There is no such perfection attainable in this life, as excludes a growth in grace and in the knowledge of our Lord Jesus Christ. The most perfect Christians on earth are, consequently, laid under as great obligations as the most imperfect to deny themselves, to take up their cross daily, to trust implicitly and constantly in the vicarious sacrifice and intercession of Christ,—to pray for the Holy Spirit,—for an increase of love, joy, long-suffering, gentleness, goodness, fidelity, meekness, and temperance, to search the scriptures, and in short, to make diligent use of all the means of grace. It is certain from the writings of the Prophets and Apostles, that these holy men of God themselves were not perfect in this sense. And it is highly presumable that the glorified saints in Heaven will not possess this kind of perfection. Is it not

likely that the knowledge, the capacity, and the enjoyment of the saints in bliss will increase throughout eternity? May we not reasonably suppose that, as a fountain continually sends forth its rippling streams, so God will eternally disclose more and more of His adorable perfections to His creatures, and that they will continue to grow in knowledge, love, admiration, and glory, and become more and more assimilated to the nature and perfections of the eternal and absolutely perfect Lord God? It is by no means improbable that the feeblest saint in glory will, at some future period, not only equal, but far exceed the present perfection of the most glorious cherub that blazes around the throne on high, and of the loftiest Archangel which bows in holy awe and reverence before it. They shall "with open face behold the glory of the Lord," and even by his Spirit, be transformed into his image, and in endless circles pass "from glory to glory," rising higher and higher in the regions of light and love.

4. There is no such perfection attainable in this world, as exempts us from infirmity and involuntary errors. There is certainly much, very much weakness, ignorance, and error, inseparable from humanity in the lapsed state. And when we think wrong concerning any person or thing, we will generally feel wrong, and act wrong. Such errors and infirmities as these, the most perfect Christians must retain so long as they continue in this tabernacle. Hence, we all may say with the Psalmist, "Who can understand his errors? cleanse thou me from secret faults or," with Saint James, "In many things we all offend." Psalms xix. 12; James iii. 2.

5. Christian perfection does not imply an exemption from a state of peccability. Scripture, philosophy, and common sense, all assure us, that so long as man is in a state of probation, he must possess a capacity to sin: but this capacity or state of peccability is not sin, nor does it interrupt our union and communion with God. Not only Adam before the fall, but also the angels of God had a capacity to sin but it never molested their enjoyment unless when abused.

6. Nor does this perfection exempt us from temptations and

afflictions. The holiest christians on earth are liable to be tempted and afflicted as others, but these things are not sinful to them, nay, they are beneficial: for "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28. And although "no chastisement for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." Heb. xii. 11. And was not Jesus Christ himself tempted in every point like as we are, and yet without sin? Is the servant above his Lord? Is the disciple above his Master? If not, we must be resigned to endure temptations, crosses, and afflictions, as our great Exemplar hath done before us. Let no christian murmur at the hardness of his lot in this life, for though he is poor, he is nevertheless making many rich, and in the end will receive a rich and glorious reward. In all the above instances and other similar senses of the term, we believe that no man can be made perfect here on earth; but because we may not aspire to perfection in any of those senses, does it therefore follow, that we can be perfect in no sense or degree at all? Certainly it does not; such a conclusion would be illogical and absurd. This brings us to consider the subject positively, and show what christian perfection really is.

By *perfection*, as the term is applied to man in this life, we understand that degree of grace and holiness possessed and practiced by adult believers under their respective dispensations. This holiness resulting from the grace of God through the incarnation, obedience, death, burial, resurrection, ascension, and intercession of Christ, imports the separation of our whole person from sin, and its consecration to God, not only by some outward act, but also by an inward efficacious operation of the Holy Ghost. In 1. Thess. v. 23, we have the following memorable prayer, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." On this passage, we offer a few plain, practical comments.

1. The *object* of sanctification, viz: the whole person, for the apostle says, "the very God of peace sanctify you *wholly*, and then this is explained in the next words to be the spirit, the soul, and the body. The SPIRIT here seems plainly to imply the superior faculties of the mind, such as the understanding, the will, the conscience, &c. (1.) The *understanding* is naturally dark, but by the sanctifying grace of God, it is freed from natural darkness, and enabled to understand and discern spiritual things.

(2.) The *will* being enlightened by divine grace, we are no longer averse to the service of God, but regard it as our duty to love him, and acquiesce in the dispensations of his providence.

(3.) The *conscience*, though equally depraved, is brought by divine grace to separate the precious from the vile.

(4.) The *memory* which before had been the lumber-room of impertinence and folly, is completely renovated and constituted the treasury of divine truths. The SOUL, in this place, seems to embrace our affections or passions, such as our love and hatred, our desire and aversion, our hope and fear, our joy and sorrow. We are prone to love what we should hate, and to hate what we should love,—desire what we should abhor, and abhor what we should desire,—hope what we should fear, and fear what we should hope,—rejoice when we should be sorrowful, and sorrowful when we should rejoice. But by the sanctifying grace of God, the emotions or passions are all corrected and properly regulated.

The *body* means the natural part of man with the senses immediately connected with it, such as the feet, the hands, the ears, the eyes, and the tongue. When we are fully sanctified by the power and influence of the divine Spirit, the eyes which before were engaged in roving after the things of time and sense, are now employed in searching the scriptures and other holy services,—our ears are open to receive instruction,—our tongues proclaim the loving kindness of Almighty God,—our hands are used in honest labor or in bestowing goods to feed the poor and destitute, whilst our feet cheerfully convey us to the sanctuary of God. Hence we see that entire sanctification

of soul, body, and spirit, is a doctrine of christianity, and should be earnestly sought by all who desire a home in the kingdom of Heaven. "Without holiness no man shall see the Lord."

2. The *nature* of sanctification, viz: a separation from a common and a consecration to a sacred or particular use. Sometimes sanctification means an external and at other times an internal consecration. So, the land of Judea or Palestine is called the Holy Land,—the whole Jewish nation is called Holy, the Tabernacle and Temple, with many other things, are called holy, because they were set apart from a common to a particular use, meaning external sanctification. The Apostle, in this verse, prays, that the Thessalonians might be separated from all sin or defilement whether attached to spirit, soul, or body, and entirely consecrated to the sacred services of religion. Now if this were the high privilege of the Thessalonians, why may not all Christians enjoy it? Why do not all seek after it? Though it is the privilege of believers to enjoy perfect love, yet babes in Christ are not perfect, although their sins are forgiven them for his name's sake; but young men in Christ, who are strong and have overcome the wicked one, and have the word of God abiding in them, are perfect. Also those fathers in Christ, who had known him from the beginning, and had grown old and settled in the service, having enjoyed this precious grace for years, may be considered as illustrious examples of its truth and power. Like so many ripe shocks of corn, they were ready to be gathered into the granary of the skies. Sometimes one or two of these graces alone are termed perfection, but then, all others are implied, as the following text will show: "Herein is our love more perfect, that we may have boldness in the day of Judgment, because as he is, so are we in this world." "There is no fear in love, because fear hath torment; he that feareth is not made perfect in love." I. John iv. 17, 18. We see here that *love*, casting out all tormenting fear, is perfection; but this principle is like a certain planet called Jupiter: whenever Jupiter arises, he is accompanied by a number of smaller

planets called satellites, which revolve around him as well as around their own axis, and around the sun, the common centre of the whole, so, that when it is said that Jupiter has arisen, although we mention none of his satellites, it is certain that they have arisen too, for they always accompany him, and move within the sphere of his influence; and hence, when we say that any Christian is made perfect in love, although we may say not a word about knowledge, faith, humility, obedience, &c., yet these are always implied, for while love, the Jupiter of this moral system, has its orbit around Christ, the glorious Sun of Righteousness, it has many satellites,—all the graces and fruits of the Spirit which invariably accompany it, revolve around it, and moving within the sphere of its influence. Oh that the day may dawn, and the day-star of perfect love arise in all of our hearts!

It manifests the benignity of the christian system, to consider love as the fulfilling of the law,—the end of the commandment,—the principal grace to be sought. It honors the author of our holy religion; it ennobles, exalts and animates the powers of our souls; it removes that sullen gloom which is the offspring of ignorance, vice, and superstition; it makes animosity, bickering and war, hide their deformed heads; it assimilates us to the image and character of the Son of God; it diffuses a cheerfulness over the woe-worn cheek of the weary pilgrim, and quickens his measured step to the celestial city; it strengthens the dying saint for his last conflict with the powers of darkness, and enables him to pass in Holy triumph through the valley of the shadow of death to his place of rest and reward; it is the atmosphere in which the inhabitants of Heaven dwell; and by its very loveliness it moves and guides the hand that moves the world.

III. The next thing that we proposed to notice was the way of obtaining this perfection.

If we would arise to that degree of purity and virtue called perfection, we must diligently use the means laid down in the christian scriptures. What politician, what lawyer, what physician, what mechanic, what farmer expects to become

master of his profession, without diligently employing the means necessary? And what fascination, what damnable delusion induces us to expect maturity in religion without following the course prescribed by the infallible words of God? If we would obtain perfect faith, we must carefully examine the truths of God's word; if we would become perfectly humble, and tractable; if we would love God with all our mind and soul; if we would love our neighbor as ourselves, we must consider the greatness, the goodness, and the purity of God, together with the weighty obligations we are under to Him, and our unworthiness, weakness, and dependence; if we would obey the Lord in all things, we must apply to Him for grace, for all our sufficiency is of God. But to be a little more explicit, we must,

1. Believe the doctrine, for it is by grace through *faith* we are saved from the defilements and pollutions, as well as from the dominion of sin. If a man believe there is no such thing as conversion attainable, he will not seek after it; and, consequently, never find it. So it is with regard to perfection. In order to be convinced that perfection in religion is attainable by us in our probationary state, we should examine it understandingly and candidly.

2. We should resolve to *seek* after it. Many professors of religion never determine to be eminently pious,—they never intend to devote their whole lives to his cause and service; being satisfied that it is the best and happiest thing in this world for them, they seem to make religion in its enjoyments, as well as in its duties and sacrifices, a matter of secondary consideration, to be attended to as outward circumstances may direct,—they are not slow to believe that a higher degree of grace is necessary to prepare them for the Kingdom of God, and they hope that they will attain it before the hour of death is upon them. Hence, they are content to live in the enjoyment of little, but expect to die with much of the grace of God in their souls. Is not such a hope, similar to that of the hypocrite? Reader! be not deceived in this matter.

In like manner many sincere christians do not resolve to

attain to that degree of grace and knowledge called perfection; they do not resolve to use all the means in their power to become strong in the Lord and in the power of his might, to overcome the wicked one, and have the word of God dwelling richly in them: and why? Is it because they have not faith in the doctrine,—in its attainableness now? Something is wrong some where. May the Holy Spirit show us what it is!

If we would be perfect, we must calmly consider the difficulties with which we are surrounded; we should look at our own weakness, and unworthiness,—we should remember the fullness and richness of the atonement of Christ, and the gracious promises of the gospel, and then, in the strength of divine goodness, *resolve* to go on into perfection. We cannot expect to obtain it without such a resolution.

3. We must reduce our resolution to practice by shunning vice, practising virtue, and using all the means of grace in our power. We must strive to shun all sin, great and small, whether in thought word, or deed. We should be careful not to indulge any irreverent or unworthy thought of God, any skeptical or heterodox notions about religion, any unfriendly or malevolent feelings towards our neighbors, or any palliating views of sin. In all our actions, we must abstain from all appearance of evil, both with respect to God and man. Our words should be such as becometh the gospel. In speaking of our neighbor, we should not relate his faults unless it be strictly necessary. We ought cheerfully, and diligently, and perseveringly, to practice those lovely virtues developed in the Holy scriptures. If we rightly appreciate, and practice these, we will never place all our religion in the orthodoxy of our creed, nor momentary impulses and flashes of joy, as some do, to the disgrace of religion.

We must employ all the means of grace such as prayer, meditation, communing, christian conference, reading and hearing the scriptures, and observing the Lord's day religiously. These we ought to trust in as *means* and not as the *Savior*: they are only the channels through which God commu-

nicates his grace and salvation to our souls. A farmer might as rationally expect to make a crop without clearing, planting and cultivating his ground, as for us to expect perfection and salvation without repenting, believing the gospel and using the means of grace.

4. We must exercise patience, in order to obtain perfection. Let patience have her perfect work that ye may be perfect and entire, wanting nothing. The object of patience is suffering; and every individual who aims at high attainments in religion, may expect to suffer; nature will often flag; the devil will tempt; the world will allure; the wicked will persecute; false-hearted, selfish, and enthusiastic professors will slander and calumniate, and God himself will visit us with the rod and with stripes. When we are exposed to suffering from all these sources, what need have we of patience? Without it we shall repine at our lot, become dissatisfied with our station, sin against God, and bring guilt upon our own souls. To encourage the exercise of this grace, we should call to mind that suffering is the lot of the pious,—that God afflicts and suffers us to be afflicted for our good,—that all things work together for good to them that love God,—that our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, and that God will not suffer us to be tempted above, that we are able to bear; but will with the temptation make a way to escape, that we may be able to bear it.

Patience, my soul, thy bitter cross
In every trial here,
Shall bear thee to thy heaven above,
But shall not enter there.

IV. We shall now mention a few motives to induce us to seek after Christian Perfection.

1. It will render us more *happy in this life*. Perfect love to God will render us happy in our communion with, and in the contemplation of, his divine attributes, and our relation to him. Perfect love to our neighbors will make us happy in our

intercourse with them. And this love to God, and our neighbor, will prompt us to render to God the things due to God, and to Cæsar the things due to Cæsar; and the consideration of this upright conduct will afford a peace of conscience, a complacency of heart, a joy in the Holy Ghost, which is unspeakable and full of glory. It is more blessed to enjoy perfect love, and to live in constant communion with God, than to pass along through life in a cold, dull, negligent way; for in the former case every thing will be done and suffered with cheerfulness and resignation; it will be our meat and our drink to do the will of our Heavenly Father; but, in the latter, every thing will be grievous: all the services of religion will be crosses too heavy to be borne with pleasure and delight. The sanctified heart is not only prepared for active service in the cause of truth, but, can bear any hardness as a good soldier of Jesus Christ. Afflictions and temptations are met, endured, and overcome. No duty is neglected, no privilege is undervalued, no responsibility is shifted, and no crosses shunned. The pure in heart are in the world, but they are not *of* the world. They walk with God; they live a life of faith, and endure all things as seeing him who is invisible, and as having respect to the recompense of reward, in another and a better world.

“Like some tall cliff that lifts its awful form,
 Swells from the vale, and midway leaves the storm;
 Though round its breast the rolling clouds are spread,
 Eternal sunshine settles on its head.”

Such is the position and experience of such as have been made perfect in love, and enjoy the fullness of the blessing of the Gospel of Christ. They are steadfast in trouble; they have light within, though all without may be dark and forbidding.

2. It will afford us peace and joy in death. “Mark the perfect man, and behold the upright, for the *end* of that man is *peace*.” “It is appointed unto man once to die,” and to be prepared for this sad event should be the object of all the liv-

ing. Men may live careless and unconcerned on the subject of salvation,—they may give heed to seducing spirits and doctrines of devils,—or they may like Gallio, care for none of these things,—they may eat, drink and grow merry, and put the evil day as far from them as possible,—or they may work their minds up into a sort of belief that death is an inevitable necessity, or that it is the final end of existence, and so conscience for a time may be dumb, and may not utter forth its solemn judgments on their conduct and destiny; but the hour will come in which conscience will rise up as an armed man, and shower down its bitter reproaches upon the guilty soul,—the hour will come when all its refuges of lies shall be utterly swept away, and it shall stand naked and exposed before the Judge of quick and dead. How dreadful will be the condition of the sinner in that hour! The day of grace is gone, friends can render no assistance, prayer for time avails not, and fountains of tears of sympathy cannot wash away his sins, and prepare him for his change. He meets death with horror; he dies in utter dismay, and sinks to rise no more. He has sown to the wind, and is it any wonder that he should reap the whirlwind?

But how different is the dying hour of the good man! He stands on the verge of eternity,—he looks into the future, and all is bright,—he looks to the past, and though he feels himself to have been in many instances an unfaithful and an unprofitable servant, yet he thanks God that he is a sinner saved by grace. He looks within, and he feels an inward peace,—a blessed consciousness that although he walk through the valley of the shadow of death, he shall fear no evil. He dies in peace,—has hope in his death,—and goes to his reward. And what I ask makes this difference? The answer is a plain one—grace, free grace, rich grace, and sanctifying grace, makes the difference. There is not a more lovely scene on earth than the death bed of the saint of God. When we contemplate it in all its sublimity and blessedness, we are constrained with Baalam to say, “Let me die the death of the righteous, and let my last end be like his.”

3. Perfect love will give us boldness in the day of judgment. The apostle St. John says, "Herein is our love made perfect that we may have boldness in the day of Judgment, because as he is, so are we in this world." What terror! What consternation! What appalling confusion must seize on every ungodly sinner, when he is brought to judgment!—But what has the perfect soul to fear? What though worlds on worlds blaze together in one general conflagration,—what though the elements melt with fervent heat, and the whole face of nature is changed,—what though earth's teeming millions, at the blast of Gabriel's trump, shall wake to life at the bar of impartial justice! Let his enemies draw near,—let hell pour forth its venom and fury,—let devils clank their chains, and gnash their teeth for very pain and anguish,—let the angels of divine power gather around rank on rank, to do his bidding,—to execute wrath upon his enemies,—the humble, sanctified follower of the Lamb shall boldly lift up his head before the flaming bar, and hear his best friend, his kind advocate, his impartial judge say, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Then shall he go away into everlasting life, and so forever be with the Lord.

4. Perfection will greatly augment our happiness in heaven. Although an infant, a young convert, or a true christian of inferior attainments, dying in the Lord, will be glorified and made happy in the enjoyment of God; yet the glory and happiness they receive, will not be equal to that of the soul which was perfected in the love of God whilst in the flesh. Every one shall receive his own reward, according to his own labor,—“he that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall also reap bountifully.” “As one star differeth from another star in glory, so also, is the resurrection.” If we strive to excel in earthly things, how much more should we strive in those things which are spiritual and heavenly.

Such a state of grace as I have attempted to describe will qualify us for extensive usefulness in the church and in the

world. Every man exerts an influence, to a greater or less degree, over others; and this influence leads to virtue or vice, according to the character and conduct of the individual. This truth is so universally acknowledged, it needs no demonstration. "No man liveth to himself" is the declaration of an inspired apostle on this subject. When we call to mind that our example is benefitting or injuring our families, our friends, our neighbors, and the church to which we may have attached ourselves, should it not stimulate us to be holy in all manner of conversation? Ought it not to prompt us to seek after this great blessing with full purpose of heart? and never to rest satisfied until it is attained? Man! Woman! Thou who readest this, what is thy example doing? God requires you to use your influence in promoting his glory and the good of your dying fellow men. Are you doing this? Do you live and labor for God to the utmost of your ability, and with an eye single to his glory? Search and see.

6. The goodness, and the care of God manifested in our creation, preservation, redemption, and mercies, lays us under serious obligations to love the Lord with pure hearts fervently, and worthily to magnify his holy name. He has a right to us, and any service from us he is pleased to require, because he made us. If you make a piece of furniture, you certainly have a right to it which no one can dispute, and you have a perfect right to any use or service it may be to you, because you made it. Has not God as much right to us, and to our services? Did he not make us? Did he not give us our souls, and our bodies, with all their powers? Did he not redeem us, not with corruptable things, such as silver and gold, but with the precious blood of a Lamb, even that of his only begotten Son? And has he not watched over us ever since we had life and being; preserved, upheld, supported and nurtured us? And does not the preservation of mental and bodily powers lay us under obligations perfectly to love, and reverentially serve Him, as much as our creation or redemption itself? Is there anything hard or unreasonable in this.

If we pay our money for any piece of property we unquestionably have a right to such property. God our Heavenly Father, has given his only Son a ransom for us, and has as good a right to us, as we have to the property for which we pay the just value. Unless then we should defraud God out of his right, we must devote all our powers of soul and body to his service. "Ye are not your own," says St. Paul, "ye are bought with a price, therefore glorify God in your bodies, and in your spirits, which are God's."

If a man love us, and manifest his love to us, by acts of pure beneficence, we are ranked among the basest of men, and justly too, if we refuse to love and serve him in our turn. Ought we then to hesitate to love God? He first loved us, and gave us an unmistakeable pledge of his love. What is it we have that we did not receive from Him? He is the author of every good and every perfect gift. Our health, our strength, our liberty, our food, our raiment, the gospel, salvation, and our hope of Heaven are all the gifts of God, through Jesus Christ His Son, and they all clearly manifest his great love to us. What stronger proofs of his love need we? What stronger proofs need we of our low estimate of the glorious doctrine of christian perfection, than the humiliating fact, that there are so few *living witnesses* of its power and blessedness, in the ministry and laity of the church in the present day. Surely these are the days of progress, and religion should be found in all its fullness and vigor in the hearts and lives of professed christians. It should keep pace with the intellectual improvements of the day, and it should seek to turn all the needful inventions in the arts and sciences, to its own advantage, and to the spiritual benefit of the children of men. When we consider the truths of this doctrine, the nature of this perfection, the way of pursuing it, the great benefit resulting from the possession of it, and the weighty obligations we are under so seek it; can we, dare we, as professed followers of a Holy Lord, and Saviour remain inactive, or slothful in regard to it? God forbid that any one should be so spiritually blinded as lightly to esteem it.—

Let us then shake off the dust that blinds our eyes,—let us get rid of the sloth which hangs about our energies,—abandon our doubts and misgivings, and let us plead constantly and importunately at the mercy seat, the precious promises of the Gospel, trusting alone in the blood of Christ and in the operations of the Holy spirit, so shall we be filled with all the fullness of God, and be made meet for “the inheritance of the Saints in light.” Amen.

EDITORIAL MISCELLANY.

SUNDAY PREACHING.

Very much has been written during the past year, on the necessity of making some such modifications in our plans as shall provide for the more systematic instruction of our people. Everywhere the need of *something* is felt by the intelligent and thinking members of our Church. The difficulty is to decide what that "something" is. The very great "rarity of Christian charity, under the sun," makes us so afraid of one another, that perhaps a full and free expression of opinion is suppressed. A few persons feel as though they were "*the* men, and *Methodism* would die with them," and they are ready to cudgel the head of any brother who may dare look up and ask, would not such and such a thing be an improvement? The fear of these Orbiliuses keeps many a brother in his quiet nook. But, why should this be? Let us be modest, but let us be manly. If any brother has anything good in his sayings, let us use it. It is not precisely a wholesome dogma for any man to lay down that the goodness and sense of every other man is to be judged by his agreement with the dogmatist in every point. We happen to belong to that class who believe, with the Editor of the Richmond Christian Advocate, that Methodism is not *radically* wrong, but at the same time she has not yet attained her perfection. Suggestions, therefore, are in order.

It is admitted, we believe, on all hands, that however much or little Methodism may be adapted to pastoral work, she is vastly *better* at pioneering. As a pioneer we do not now see that our Church could be much improved: as a pastor, perhaps ninety-nine of every hundred of our members think that something not only may but must be done to improve her

modes,—not her *spirit*, nor *creed*,—in order to a better folding of the flock. In the older states this is perhaps more observable than in the more newly settled regions. The regularity and efficiency with which other Churches receive pastoral attention contrasts with the meagre allowance granted to our people. There are many circuits which have 500 communicants, or more, in their bounds, with 15 or more regular preaching appointments in four weeks, and only one preacher for this work. If there be but twelve regular appointments only one-third can enjoy Sunday preaching. Supposing the preacher able to visit one family a day regularly through the year, (which taking out the Conference interval consists of not more than eleven months,) and that the families so visited contain on an average five Methodists each,—he will then have had only three pastoral interviews with each member of his flock. This allows nothing for rainy days when he cannot travel, for seasons of indisposition or positive sickness, for quarterly and protracted meetings, for other official duties which are just as important as pastoral visiting, for study, or for attention to his family in sickness and in health. It regards him simply, as many persons suppose he is, a *working machine*, wound up at Conference to keep steadily on until the next Conference. Even upon such a mechanical hypothesis see how little the man can accomplish, in the way of pastoral visitation. Then as regards preaching, his members may hear him eleven times a year, if there be no rain on the day of his appointment, if the member be not sick, and if the health of the preacher or of his family allow him to attend. If otherwise there may be the interval of two months between two Sermons.

It is very evident that such a state of things cannot meet the wants of our growing communion. It is easy to see defects, but difficult to suggest remedies. We do not suppose ourself wise enough to suggest what will supply all deficiencies, but we will venture to suggest a plan which, if vigorously carried out, we sincerely believe would do much towards making up our lack of service.

At every appointment on every circuit, let Sunday preaching be established. Let the preacher pursue his usual round of labors. At points where the largest congregations can be assembled, let the preacher in charge make out a regular list of appointments to be filled, as far as practicable, by the Local Preachers, each of whom ought to be expected to preach at least once on each Sabbath, if his health allow, and of course would be willing and glad to do so. Each Local Preacher might thus have four appointments on the circuit one year and four others the next, and thus do something in the way of a respectable imitation of itinerating. At those churches which could not have the services of either the circuit or the local preachers, let the preacher in charge appoint lay readers, and assign sermons to be read. The members of the Church would thus be brought into active usefulness, and the fact of being entrusted with the work of reading the lessons, announcing the hymns, leading the devotions, and even in a secondary way, instructing the Church, would have a wholesome effect upon the officiating members. The preacher in charge should make the selection of the sermons, and they should always be the *best* which could be found,—best in all the senses of conception, spirit, doctrine, and execution. If the Church generally would adopt some plan like this, a book of Sermons, selected by an able, learned, and experienced Committee, embracing an exposition of the whole range of doctrine accepted by our Church, and of Christian duty in all its branches, might be published by authority and placed in all the Churches. If the minister would make his appointments for every Sunday through the two months next succeeding his visit to any Congregation, all the injury brought by a long vacation of service caused by so many contingencies over which the preacher has no control, would be avoided. In the absence of the preacher while at Conference or elsewhere, the work would go steadily forward. Our people would be kept together. This would be an important matter secured.

Here, then, is the simple and bare suggestion. We give it for what it is worth. If there be anything in it, brethren who

are interested in this matter will see that it is turned over for a full examination, and the Church will adopt the necessary details. It may be prudent to say we have not kept up by any means with the controversy on the subject of Sunday preaching, and perhaps in some one of the many articles we have failed to read, this very suggestion may be contained. If so, we give it our humble endorsement. But we have not seen it yet made and take the liberty of offering it. Some may object that it is not *Methodistic* to read sermons. Well, perhaps not. We never write and consequently never read a paragraph of the Sermons we deliver to Methodist congregations; but the question is between having sermons read and having no service. It may perhaps save the temper of some brother to remind him that *Mr. Wesley* very frequently read his sermons. If I can edify myself by reading a sermon quietly at home, why should I not be willing to edify my brethren by reading sermons alone in the congregation, if I am not authorized to preach otherwise? It may not be an unimportant suggestion that many of these sermons in the books of Mr. Wesley, Mr. Watson, and others, are quite as good as many newly manufactured by living preachers. Who would not rather hear one of Wesley's pointed, Watson's rich, or Chalmers' magnificent, sermons, read by a lay brother than to be bored three quarters of an hour with a poverty-stricken dressing up of some of the stupid inanities from the contemptible *British Sketches*, with which our preachers sometimes punish their congregations for their sins?

SUMMARY OF SOUTHERN ITEMS.

Bishop Paine has appointed the Rev. Charles Goldberg Missionary to the Germans in California.

The N. and L. C. Advocate says, Bp. Soule attended the Louisville Conference and intends to be at the Ky. and Tenn. Conferences. He proposes to leave for California in Nov. His wife's health is improved. Bp. Andrew is at the Ky. Conference, which began on Wednesday. His health is better. Bp. Capers was last week at the Holston Conference, Ashville, N. C. Bp. Paine, says the St. Louis C. Adv., touched that city on his way to the Conference at Lexington, Mo.

We have received a letter from the Rev. J. M. Fulton, in California, dated Aug. 30. He was in feeble health, but still filling his appointments.

Rev. S. J. Henderson, a prominent member of the Memphis Conference, died on the 11th ult., after protracted illness.

The New Orleans Christian Advocate says: "We learn from a source reliable, that a minister of the Methodist Episcopal Church, South, is at work upon a Commentary of the Bible. It is neither critical nor devotional, but simply explanatory as far as may be necessary to aid an unlearned reader to connect and comprehend the import of the Scriptures. It is designed in the simplest and clearest style to bring the meaning to the surface, without any exposition of doctrines—a sort of poor man's Explanatory Manual. After all that has been written and printed, there is room in the world to contain such a book. The literary and religious qualifications of the person who is engaged upon it are an assurance that it will be adapted to its important place and use. We shall look for it with interest, and in the meantime "our rejoicing is this," that cultivated minds are bringing to bear their light and labor upon the elucidation of the sacred page. These things are to us among the most cheering millennial signs."

The Board of Managers of the Southern Methodist Church have resolved, after carefully looking over the entire work, that \$100,000 be appropriated to Missionary purposes the coming fiscal year.

We give the following abstract of the report of John W. Nelson, Esq., the commissioner to whom was referred the Methodist Episcopal Church case, for adjustment of accounts between the Church North and South. It appears that the property, previous to the division of the institution into two sections, was upwards of \$562,000. The profits from that period, 1845, to January, 1852, have been over \$255,000—varying annually from 17,000 to \$68,000. The aggregate value of the Book Concern, at the commencement of this year, was \$608,431, the increase since 1845 being about \$46,000. It appears, also, that the profits paid to the Northern beneficiaries, since the division of the Church, have been \$113,000. The Southern Church did not receive any during that period, the Northerners contending that in consequence of their voluntary secession, they were not entitled to participate in the profits. Our Commissioners have taken exceptions to the report, and the matter is again before the Circuit Court. They contend that they should receive their share in money, and that they are entitled to \$70,000 more than is allowed them, while the Northerners contend that the sum due the Southern Church is \$56,486 39, deducting \$10,184 10, interest, on the value of the three Southern newspapers, all the profits of which the South have retained, leaving due the South for dividends and interests, to October 1, 1852, \$46,302 29. The number of travelling preachers entitled to benefit of the fund is 3,303 belonging to the church North, and 1,329 belonging to the church South. In relation to the payments to the widow of Bishop Hedding, it is stated that the Bishop bequeathed \$10,000 to the book concern, subject to an annuity of \$700 a year to his widow, which has been paid, and should be deducted from the share of profits due the South.

The Southern Church papers have given this remarkable report a pretty severe sifting.

Bishop Soule expects to leave for California the last of November, with a number of additional missionaries.

CONFERENCES.

Louisville Conference. We learn from the N. and L. C. Advocate, that the Louisville Conference closed its session in Louisville, Sept. 15. Bp. Andrew presided. The Conference was visited by the Rev. Mr. Ward, a venerable superannuated preacher of the Baltimore Conference—also by the Rev. Wm. Burke and the Rev. Jonathan Stamper, superannuated veterans of the Ky Conference. Mr. B. is in the 83rd year of his age and 63d of his ministry. He still preaches occasionally. He has been a great man in his time. Judge McHenry, a son of the late Barnabas McHenry,—a Methodist after the model of his father—addressed the Conference on Temperance, to which cause he is devoting his talents. Seven preachers were received on trial—one of them from the Iowa Conference—another, J. C. Carnes, was formerly editor of the Vicksburg Whig and more recently of the Kentucky Rifle. Two were re-admitted—five received into full connection. The preachers report a year of considerable prosperity. The missionary collections amounted to \$3,400—not a very large amount, but an improvement on past years.

Kentucky Conference. Bishop Andrew, in a letter, dated Louisville, Sept. 30, says, “The Kentucky Conference closed last Tuesday. We had a pleasant session. They have had some powerful revivals in the bounds of the Conference. Bp. Soule was with us—he is in fine health and spirits—he leaves tomorrow morning for Nashville. I expect to start next day for the same point.” We learn from the N. and L. C. Advocate, that the missionary collections are greater than last year. There is a lack of laborers in this conference, which is deeply to be regretted.

L I T E R A R Y N O T I C E S .

☞ Books of publishers in New York may be left at the store of M. M. Dodd ; in Boston with C. H. Peirce & Co.

Messrs. Carlton and Philips, New York, have sent us a copy of the Methodist Almanac for 1853. For fullness of information in regard to the whole Methodist family, for propriety of selections, and neatness of illustration, we regard it one of the best Almanacs offered to the Christian public. It is very cheap.

We have received several numbers of the National Magazine, published in New York, by Carlton & Philips, and edited by an accomplished friend, Rev. Abel Stevens. They come up to what we expected, and that is saying very much. The original articles are good, and the selections made with care. It has a sufficient number of illustrations to ornament the work, without the appearance of gaudiness. While a light literary tone is maintained, the religious character of the Magazine is guarded. The terms are \$2 a year, and we commend the Magazine with heartiness.

We hail with pleasure any thing from Dr. Kitto's pen, in the department of Biblical Literature. We have had occasion to speak in cordial commendation of several volumes of this author, and take pleasure in doing the same for his "History of Palestine, from the Patriarchal Ages to the Present Time, with Introductory Chapters on the Geography and National History of the Country, and the Customs and Institutions of the Hebrews." 12 mo. 420 pp. Gould & Lincoln, Boston.

Messrs. James Munroe & Co., Boston, sends us several books for the "Juveniles," which we believe have met with the approbation of those competent to judge, and who have had time to examine. Those before us are "Strive and Thrive,"

and "Sowing and Reaping," both by Mary Howitt, and both favorable known. "My Aunt Mary's New Stories," edited by Mrs. Hale, herself a fine writer, and "Lucy's Half-Crown," by Miss Couper. The last mentioned proposes to itself the excellent work of giving hints on the art of making people happy without money.

The same publishers issue "The Greek Girl, a Tale in Two Cantoes, by James Wright Summers." We believe it is *intended* for poetry.

We have had on our table for some months, and have been intending to notice, "The memoirs of Margaret Fuller Ossolin." The work is from the house of Messrs. Phillips, Sampson & Co., and is in 2 vols. It is a most melancholy history of a most wonderful woman. Our eyes swim in tears at the remembrance of the opening chapter. There was a child over-wrought, growing up into an unnatural morbid woman, a being of splendid intellect, illumining nothing, but spending itself in a wondrous phosphorescence. If any man has a child whom he is attempting to educate, let him read this book and take warning. The painful departure of Margaret to a better land is probably well known to most of our readers and the shipwreck of the Elizabeth will be known to future generations as the melancholy event in which the Countess D'Ossoli perished. These are saddening volumes.

"Home Ballads: a Book for New Englanders. In Three Parts. By Abby Allin." Boston: James Munroe & Co. We have endeavored to read several of these ballads, but they are so hard, ungraceful, with the jingle of copper cents, that we have given up the work in despair. It may be a book for New Englanders, and such poetry may pass current there; but — the author is a lady and that seals our lips.

The American Tract Society sends us "Considerations for Young Men, by Rev. Dr. Waterbury" and "Who are Happy? or, Piety the Only Foundation of True and Substantial Joy," by the same author,—two good little books, showing Chris-

tianity in its right light, and written in a style to attract and profit the young. They will probably have a large circulation.

The Quarterly Review of the M. E. Church, for Oct., 1852, has arrived. The following is the Table of Contents. I. Dr. Owen's Iliad of Homer. II. Fundamental Element of Church Government, by Rev. Dr. L. Pierce. III. The Pulpit, by Prof. Sarsnett. IV. Ecclesiastical Forms, by W. S. Grayson. V. John's Baptism. VI. Elijah's Coming. VII. Recent Publications. VIII. Periodicals and Pamphlets. IX. Biblical, Literary and Scientific Miscellanies. In a Note the Editor shows that he is in an unpleasant predicament, having too much to do to make his periodical what it should be. No human being can be pastor of a church and Editor of a Quarterly, and do the latter justice. It is too much to ask of any man. If the Southern Methodist Church is not able enough or liberal enough to support an Editor, she ought not to have a Review. Our excellent brother of the Quarterly must himself feel this. He does all he can, but there is a measure to the capabilities of any thing made of flesh and blood.

A very beautiful book has been sent us by Messrs. Gould & Lincoln, Boston. It is entitled "The Excellent Woman," and consists of a series of sketches founded upon the fine description of an excellent woman in the 31st chapter of Proverbs. The printing, paper, and binding are appropriate in their beauty to the subject and the contents, which are illustrated by a series of attractive wood-cuts and improved by an introduction from the pen of Rev. Dr. Sprague, written in his happy style. Now that the season of presents is coming on, we advise Christian husbands, fathers, brothers and lovers, to procure such a book as this, as a token for their loved ones, instead of the gilded stuff which ordinarily goes under the generic name of *Annual*.

Godey's Lady's Book for November is a very good number. This periodical has improved every month of this year.

Receipts from October 1st to November 8th.

Paid for 4th vol: C. M. Cook, Mrs. Elizabeth Pearce, Rev. Jas. L. Fisher, Rev. Wm. J. McCurda, Rev. A. C. Allen, C. R. Wilkins, Mrs. M. Waters, Mrs. H. E. Akers, Henry Beard, Rev. Wm. Berry, Rev. T C James, Miss J J Jones, Miss Judith Taliaferro, A Merriitt, Rev. W B Burden.

Paid for 5th vol: C. M. Cook, Mrs. Elizabeth Pearce, Mrs. Mary H. Wilson, Rev. F. McDonald, Rev. Jas. L. Fisher, S. H. Young, Rev. Wm. J. McCurda, Dr. N. E. Powell, Z Tatum, Rev. C. S. Hunt, C. R. Wilkins, Robt. Bryce, Mrs. M. Waters, Lewis Pon, Benoni Parks, Mrs. H. E. Akers, J. W. Freeman, Jas. L. Cobb, P. A Atkinson, Henry Beard, Rev. J. A. James, W. H. Foster, Rev. Wm. Berry, Mrs. M. M. Powell, Rev. T C James, Jas. H Ward, C L Vines, Miss Judith Taliaferro, H Lassiter, E Lassiter, Capt. Jos. Jackson, Thos. N Bryant, A H Robinson, Rev. W B Burden, Wm. B Carr, H W Stigall, Rev. E J Hamill, (all right,)

Paid for 6th vol: Mrs. Mary H. Wilson, Robt. Bryce, B. Holmes, Rev. M. Doub, W. H. Foster, W. V. Weston, W A Hayles, C L Vines, A H Robinson, Rev. E J Hamill.

Books sent by Mail, postage paid, October 6th: Dr. N. B. Powell, Chunenmuggee, Ala., one copy "*What Now;*" 11th Jno. J. Heard, Summerfield, Ala., one copy *Home Altar*; 20th Rev. Prof. Myers, Wesleyan Female College, Macon, Ga., one copy "*What Now;*" Miss Hariotte G. Cole, Newbern, N. C., one copy "*What Now;*" Rev. M. Doub, Bethania, N. C., two copies "*What Now:*" W. V. Weston, Louisburg, N. C., one copy "*What Now.*" November 1st, Rev. J B Bachman, Bellville, Texas, one copy "*What Now;*" 4th, D W Smyth, Patrick, C. H., Va., one copy *Home Altar*, C L Vines, Sparta, N. C., one copy *Home Altar*, one copy *Taylor on Baptism*; 5th, H L Tucker, Fayette, Miss., one copy "*What Now,*" W T Morris, same office, two copies, Do.

☞ Rev. Dr. A. H. Mitchell all right. MSS received. See next number. Rev. Thos. H Foster, money not received from S. C. Ad. Office.

☞ A F Shamon, \$2 received from you, please inform us at what office the Pulpit is now going to you.

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"WHAT NOW?" A Present for Young Ladies.

By the Rev. C. F. Deems, President of Greensboro' Female College. This is a beautifully printed and bound 18 mo. vol., 130 pages.

"In the answer to this interrogatory, President Deems assumes, that a lady's education is progressive through a life time. That she leaves the recitation room not "finished," but with merely the outlines of a painting which subsequent labor is to develope. With this truth prominent in his mind, our author proceeds to state many most excellent rules for the government of young ladies in their house studies, their deportment in society, and their usefulness in the circle in which they move. All this is well done. It is done as if the doing was a labor of love, rather than a task, and no young lady can consult these pages and follow these teachings without benefit. Then the lecture is not needlessly protracted, until it becomes wearisome. He sat down with something to write, put it down in as few words as he could, and when this was done sent the manuscript to the printer, who returned him a very neat little volume. The style is good. Every educated young lady in the land should obtain a copy and give it a careful perusal."—*Southern Era*.

A copy of this book will be sent free of postage to any part of the U. S. for 50 cts., and a gilt edge copie for 62½. Postage stamps received.—The work has already begun to have a good circulation. Orders to be sent to the office of the *Southern Methodist Pulpit*, Greensboro', N. C., and in all cases must enclose the cash.

Wm. F. Deems

Vol. 5.]

December, 1852.

[No. 12.

THE SOUTHERN METHODIST PULPIT.

Slade Collection

EDITED BY

CHARLES F. DEEMS,

PRESIDENT OF GREENSBOROUGH FEMALE COLLEGE.

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SERMON—THE OFFICE AND WORK OF THE TRAVELLING MINIS-
TRY: BY REV. O. FISHER, OF THE TEXAS CONFERENCE.

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GREENSBOROUGH, N. C.

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2,000 miles, 5 cents; 2,000 to 4,000 miles $6\frac{1}{2}$ cents; 4,000 miles,
and over $7\frac{1}{2}$ cents. Free to all newspapers.

BUSINESS NOTE.

To all our subscribers who are in arrears the Clerk will send bills. These having been sent before, we shall probably forward them this time through Postmasters, as many of the persons concerned may have removed to other parts. We hope friends will make prompt remittances, as we desire to close up our books as early as practicable. We have from \$1500 to \$2000 due us in small sums, and scattered over the country from Canada to Texas.

 *A number of our friends have paid in advance for the next volume, and some beyond. We have kept a strict account of these payments, and as soon as the mailing of the present number shall have been finished they shall hear from us. They need not trouble themselves to write. We shall be punctiliously exact in these cases, as we have learned from our Editorial experience to have profound reverence for the man who has the virtue of punctuality in regard to his periodicals, that virtue being much more scarce than common honesty.*

Will our exchanges do us the kindness to insert this note?

Receipts from November 31st to December 18th.

The following names have paid for the 3th vol: Rev. C. P. Jones, J. B. Morton, Rev. W. A. Duncan.

Paid for 4th vol: H. T. Lassiter, (changed from B. Bryant.) Rev. R. C. Maynard, Mrs. S. Whitehurst, W. S. Williams, W. Andrews, Rev. W. Walsh, J. B. Morton, Rev. M. Heflin, George R. Johnson, Rev. W. Gary, G. L. Pearce, Miss Zerilda Bell, J. C. Hoskins, Samuel Hatcher, Mrs. E. S. Taylor, Jno. Whitaker, G. L. Pearce, Rev. J. C. Ellerbee, Rev. W. A. Duncan, William M. Turney, B. W. Best, Wm. Turner, Rev. Wm. B. McFarland, Mrs. Ann M. Saunders, Jas. L. Brown, Mrs. Sarah E. Martin, W. A. Somerville B. W. Hatch, Rev. W. Moore.

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SERMON XIII.

COUNSELS TO THE YOUNG.

BY THE REV. A. H. MITCHELL, D.D.,

President of Centenary Institute, Ala.

"Hear, ye children, the instruction of a father, and attend to know understanding."—Prov. iv. 1.

The first thought which presents itself as worthy of remark on entering upon the investigation of this subject, is the apparent repetition in the text; but the above is one of those passages of scripture, which, upon the first blush, seem to savor strongly of tautology, but upon mature deliberation, are found to be full of meaning and full of beauty. The wise man, I apprehend, had a reason for inserting the latter clause in the text; "And attend to know understanding;" and if I have not misunderstood the passage it is clearly designed to teach this great leading truth in christian ethics, viz: Religion has reason on its side, as well as duty, its holy precepts address themselves to the human understanding; and whoever runs counter to these sacred teachings, not only sins against his own soul, but likewise wages a settled warfare against his own understanding. "The fool hath said in his *heart*, [not in his head,] there is no God."

But, without further criticism, let us proceed at once to deliver such instructions in the form of lesson as may be important for the young to learn.

Lesson the first. This precept is not only first in order,

but first in point of importance; for it has reference to personal piety; and in the strong words of the Prophet, reads thus: "Prepare to meet thy God O Israel," but in the language of the wise man, invites in the milder strains of affection, "Son, give me thy heart." This precept lies at the very foundation of man's hopes; and is of all absorbing interest. Without this preparation, life is a dream, and eternity a fearful reality. Without it, being itself is an unmeasurable curse. Whatever of temporal advantages the young may have,—personal charms, fortune, friends, or talents, these so far from being blessing, in reality, will only enhance the doom of the unprepared. That some preparation for eternity is necessary, is abundantly set forth by this universal fact, viz: the young as well as the old, without it, are afraid to die. And however much we may delight to think of the mercy of God, or pride ourselves upon our own goodness of heart, still there is within every man's heart a consciousness of deep depravity and of utter unfitness for heaven. And as to the nature of this preparation, the strong language of the Bible will not justify the belief, that this preparation is any thing visionary, ideal or temporary, but a solemn reality. For instance the Scriptures call it a "new creation," a being born again, a passing from darkness unto life, a being reconciled unto God by the death of his Son.

Surely here is implied a thorough, radical change of heart,—a powerful, sensible, saving change, such a change as could be wrought alone by the Omnipotent Spirit. No outward forms can suffice, no desires however fervent, no change of purpose or practices, no tears of contrition, and in fact, nothing inward or outward which is a whit below the standard of the Apostle in the Epistle to the Corinthians, contained in the language, "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." This preparation to meet God, requires not only a reconciliation between the parties, but clearly implies such a change in us, as to capacitate us to enjoy God, yea more; a desire to see God, and be with him forever; for who

that has been savingly converted, does not feel with Paul, "To depart and be with Christ is far better." Before we leave this part of the subject we must say a word as to the time, when this preparation should be made, and as we are addressing ourselves to the young, it may be clearly inferred that we intend to teach that they should seek a preparation while young. The Scriptures evidently hold out many inducements to seek the Lord in early life. "They that seek me early *shall* find," says God. From the day that Samuel, the Prophet, was weaned, he was carried up to the temple, where he continued to abide and minister; and from a child, Timothy knew the holy Scriptures; and generally they that know them practice, and enjoy them. The history of the church is full of examples of early piety; and what is more, history teaches us that those who have made great attainments in piety, have generally dedicated themselves to God in early life. Matthew Henry, the Author of the Commentary, gave clear indications of piety at ten years of age. The learned and laborious Dr. Adam Clarke was the subject of deep religious convictions before he reached the age of seven. Mrs. Fletcher, if I mistake not, was a happy Christian at an early age. The eloquent and pious Dr. Payson, of our own age and country, was known to weep under the preaching of the word, when only three years old. But why need I multiply examples when almost every weekly periodical come to us, glowing with the triumphs of those who have finished that course with joy, which they fortunately commenced in early childhood. With these examples before us, let me entreat all the young to "acquaint now themselves with him and be at peace;" for if they are not too young to feel the force of this language, they are not too young to feel and enjoy God.

Lesson the second. This lesson embraces the duties which children owe their parents, and is divided into two parts. Part the first, is found recorded in Ephesians in this language, "Children obey your parents in the Lord, for this is right," and in Colossians, "Children obey your parents in all things, for this is well pleasing unto the Lord." This lan-

guage is peremptory and explicit, teaching the lesson of absolute obedience without allowing the child to question for a moment the right of the parent to command. There is but one single exception to this universal law, and that is, when the commands of the parent come in open conflict with the child's duties to God. In this case we should obey God rather than man, but in no other. The reason of this command is obvious enough, owing in part to the fact, that the child must be governed before it can comprehend fully the nature and ends of government; but likewise has reference to the child's own interest, as well as the best interest of society at large. It is right, says the command, that children should obey their parents, right when we consider that the parent has experience, and that his commands are generally founded in wisdom; right when we consider that they spring from affection, and aim alone at the child's best interest, but more especially right when we consider that such a course is well pleasing in the sight of the Lord. Nothing is more natural than that disobedient children should make troublesome and restless members of society, and I have not a doubt but that much of that lawless misrule—that high-handed defiance of the "powers that be" which pervades all ranks of society, may be traced to disobedience to parental authority. But the evil does not end here, for it is hardly to be expected that those who wilfully disobey their parents, would ever obey God; and I venture the assertion that Voltaire, Volney, Paine, and the rest of that profligate herd, learned their first lessons of disobedience under the parental roof. That vain sceptic, that profane swearer, that vile scoffer, never learned this wholesome lesson: "Children obey your parents, for this is right." Let us cite a few instances of the righteous revelation of heaven's wrath against refractory children. Of the sons of Eli, it is said, "The sin of the young men was very great, so great as to cause men to abhor the offerings of the Lord." And the sequel is contained in this fearful language, and let every disobedient child tremble while he reads: "And the Lord said to Samuel, Behold, I will do a thing in Israel at which both

the ears of every one that heareth it, shall tingle." "In that day will I perform against Eli all things which I have spoken concerning his house; when I begin I will also make an end." "For I have told him I will judge his house for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." "And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Take as another example of the sons of Samuel. Scarce had the sound of the curse against Eli's house died away before the sons of Samuel himself, regardless of the precept and example of their pious father, were found taking bribes and perverting judgment. And for this reason, and in the history no other is assigned, the people demanded and obtained a king. And if the profligacy of the sons of Samuel entailed upon Israel a monarchical form of government, with all the evils and enormities practised by her subsequent kings, who can measure the extent of filial disobedience?

Another sad and melancholy instance may be found in the sudden and fearful end of Absalom; who died in the very act of rebellion against the kindest and best of fathers; and if we would measure the evils of such profligacy, we may form some idea from the father's lament over his untimely end. "Would God I had died for thee, O Absalom, my son, my son." Among the Jews, this sin was punishable with death, and it is a matter of serious doubt whether modern codes have improved much upon the rigid enactments of Moses, especially the final enactments. I have been in the habit of making observations upon men for the last twenty years, and I am free to confess that I have yet to find a single instance of a great and good man—a virtuous, amiable and useful member of society, who was not, in his youth, an affectionate and obedient son.

But, as intimated above, there is another item to be comprehended under this sacred lesson equally as important as the first. Children must not only obey their parents, obey in all things, but when they have done this, they have only done a part of their duty. They must also *reverence* their parents.

This is clearly taught in the Apostolic injunction : "Honor thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth." Age must be revered by all—wisdom, worth, and true nobility, are entitled to due homage in whomsoever found. But this will not suffice ; we must reverence our parents, because they are our parents, honoring them not for what they are in themselves, or what they are to others, but what they are to us, our parents.

This precept not only imposes upon children the obligation to support and provide for their aged and infirm parents, when their circumstances require their aid, but likewise enjoins the tenderest regard for their feelings, the highest respect for their opinions—it requires that the mantle of charity be drawn over the infirmities of age, and demands of the child's personal attention and sympathy, especially in sickness and in the hour of death. Upon no subject are mankind generally more sensitive than upon the subject of their religion, and as I am addressing myself to the young whose parents are supposed to be pious, I must insist upon it that the spirit of the precept is violated in every single instance of profanity, prodigality, or what is worse, contempt for the word or worship of God. Does that young man honor his pious father, who, instead of repairing with him to the house of prayer, resorts to the tavern, the horse-race, or the brothel ? Does that young lady reverence her godly mother who forsakes her pious conversation for the company of the vain and worldly ? or who flees to the theatre, the ball, or party, instead of mingling with her that loves her, in scenes of devotion in private or public ? How many reckless youths have suffered that last best gift of a pious mother (a Bible) upon parting with the solemn injunction, "Take this child and read it for my sake," in a far off land amid worldly cares, or the excitements of pleasure, to lie neglected or be superseded by a vain or worthless novel, or some poor sickly love-tale ? What multitudes of thoughtless youths stray from the paths of virtue and truth in which they were reared ! How many swear while their parents pray ! What

countless numbers in their hearts hate the God of their fathers ! How these are to meet the solemn responsibilities involved in the fifth commandment, I leave for conscience to solve, praying that like the "prudent man they may foresee the evil and hide themselves." However much children may know, and in this age of progress and books, knowledge is easily acquired, still in the nature of things, they cannot know what their parents know.

It is true the son may read the ancient classics ever so fluently, and be able to solve problems in mathematics which his honest father never deemed were in the books at all, and still the father may be to him a safe and wise counselor, for he has discretion and experience which the son cannot have. The fault of the age is, children are too soon grown; the consequence is, long before they have accomplished the years of their minority, they are too wise to be instructed. Already do they know more than mother and father, or "even seven men that can render a reason." Would that I could bring this precept to bear with all its solemn force and impress upon the young, that it is not only their duty but interest to be guided by the counsels of age, and especially their aged parents !—The spirit of the precepts cited above, clearly implies that all must spring from affection on the part of the child, and before closing this lesson finally I must be allowed to say a word or two upon the subject of filial love. I know not that it is anywhere commanded children love your parents; this seems to be a duty so obvious and natural as not require a positive precept, and yet I apprehend that thousands, who, though they may love their parents in a degree, still are utter strangers to the depth and ardor of feeling implied in the precepts above. I know of no earthly obligation so solemn and weighty, no relation so tender and indissoluble as that of the child to the parent, save perhaps the tie of wedded love; and yet who concerns himself to know whether these obligations are fulfilled or not? Children would do well to keep prominently before their eyes the numberless kind offices of their parents, and measure their affection by the number and ex-

tent of these. A moment's reflection will convince us that our parents are everything to us. If we have strength of intellect we have inherited this as well as our name; if we have amiable and lovely dispositions, these we have derived from the natural temperament of our parents or from their early judicious training. If we have health we owe it either to the vigor of constitution with which our parents were blessed, or to their discretion and forecast in affording us such exercise and nutriment as were needful and proper. If we have wealth, this too we have inherited, or what is tantamount to it, the ability and disposition to make it. In a word, whatever of comfort we may have from association, whatever we may claim to ourselves of position, whatever of hope in this life, or that which is to come, is almost wholly attributable to the fact, that we were born of the parents that we were. Add to these, the vast amount of care they have bestowed upon us,—how many thousand attentions, and menial offices in our infant days,—how our every want was anticipated even before it was known to exist,—with what eagerness they ran to our rescue in times of peril—how many sleepless nights they have spent watching around our sick bed—how they have lulled our spirits with their cheerful songs, smoothed our pillow, bathed our burning brow, and done all that ingenuity and affection could do, save the transference of the pain from us to them, and this they would willingly have done. Whoever considers all this must feel within him the kindlings of filial love; otherwise he deserves to be considered a beast and not a man. Whatever of error or of vice may attach to the character of the young, there is always, to my mind, something redeeming and hopeful, as long as there lingers about the heart a feeling of filial love; but let this die utterly, and earth presents nowhere a case of depravity so totally hopeless. O, for a live coal from heaven's altar to melt these hearts of ours into filial love,

The next lesson to be learned by the young in this connection has reference to the duties and obligations they owe their teachers. It is not pretended that this lesson is founded upon any positive precept of the Holy Scriptures, but may be clear-

ly inferred from such passages as the following: "Let every soul be subject to the higher power, for there is no power but of God." "Wherefore ye must needs be subject not only for wrath, but also for conscience's sake." "Render therefore to all their dues; tribute to whom tribute is due; honor to whom honor." The teacher stands for the time being "in loco parents," and being called upon to render certain services which the parent has not time or ability to bestow, must be endowed with his authority, and consequently, is entitled to the same reverence and regard. He must be obeyed, otherwise the object of the relation is thwarted forever, and if he succeeds he is certainly entitled to the highest regard, for he has rendered services which the parent himself could not bestow. The object is to instruct, to guide, to teach the young what they do not know, to lay the foundation for usefulness, distinction and happiness. Life's dangerous sea is to be navigated, it is the business of the teacher to explain the use of the chart and compass. The world is full of wily foes, it is his business to arm the young with the weapons of truth and reason by which he may fight his way successfully through them all. Does that young man have high and noble aspiration? his teacher doubtless had a hand in kindling them first in his heart. Is he the pride of his friends and the hope of his country? Who made him such but his faithful teacher? No man is fit to teach whose highest aim is the pecuniary consideration, and however low the profession may be in the estimation of some, it is gratifying to know that there are many faithful conscientious men who are engaged in the business whose motives are higher than earth. And when we invest the teacher with this pure and elevated character, what reverence and esteem are due him from the young! The antagonistic relation in which they are disposed to regard their teachers, is the prolific source of immense mischief. Many regard them as general censors upon their conduct—being set to watch over them for evil and not for good, to curtail their privileges—to punish and to find fault, and as such take pleasure in eluding their notice and in crossing their wishes,—but

who does not know that such a state of feeling is utterly fatal to the success of both. Not unfrequently while the young are engaged in the unholy work of detraction, their teachers are studying their interest and laboring for their success: dead to the feelings of gratitude, they are ready to deride and insult the man who is doing for them that which their own father cannot do. What a tale does this tell upon the degeneracy of the age? and who that has a heart in him does not weep when he reflects that the hopes of the church and country are likely to rest upon such puny shoulders?

The next and last lesson to which I would call attention has reference to the duties we owe each other, and may be comprehended in the precept of Paul to the Romans, and reads thus: "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Children of the same household owe it to their parents to love one another; but in addition to this, they owe it to themselves. Whoever in the hour of temptation suffers himself wantonly to insult or seriously to injure the feelings or person of a brother or sister, has strewn the whole of life's future pathway with briars and thorns; and especially should that injured brother or sister be called to die first, the thought of that injury or insult like a spectre, would torment the survivor to life's latest day. But kindness is due to all, and due upon principles of right, as well as self-interest. This is a commodity which costs nothing, and when we consider its worth, how strange that we should deal in any other coin. Many young persons take a kind of fiendish delight in teasing and tantalizing their associates, exulting in their misfortunes, and in a word, studying to make them as unhappy as possible. Now to say the least of this conduct, though we might expect it of fiends, we have a right to look for better treatment from human beings. No one but what would like to be loved by others, and what more effectual way to secure it than by first loving them.

Be kind to your associates, my young friends, for it will cost you nothing; and depend upon it, it will be sunshine upon your future pathway. The esteem of a dog is better secured

than lost, and how much more the affection of your equals? And now my young friends suffer me, in conclusion, to insist upon the faithful performance of all these precepts; for depend upon it, "They shall be an ornament of grace unto thy head, and chains about thy neck." And in addition to the light and comfort in your own soul, their observance will make glad the hearts of your parents, and cheer and animate the whole family circle; yea more, such a course shall even to some extent relieve the monotony and burdens of the school-room, and pour a tide of light and animation through all the ranks of your associates. Let the young, one and all, address themselves fully to this work, and there is hope for the church, and hope for the country. What a change would come over the whole face of society! The habitation of cruelty would be converted into a Christian Bethel. "The desert would immediately blossom as the rose," "The mountain of the Lord's House would be established in the top of the mountain," "There would be one shepherd and one fold."

"Then peace on earth would hold her easy sway,
And man forget his brother man to slay."

SERMON XIV.

THE RESURRECTION AND JUDGMENT.

BY REV. JAMES WOOTTEN HINTON,

Of the Georgia Conference.

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”—John v. 28, 29.

“If a man die shall he live again?” This question asked by Job, centuries ago, has been discussed by all whose feelings and thoughts have pondered and pierced the future. It is *the* question—eternal issues are pendent upon its merits and solution, and most emphatic should be our searching lest darkness and disaster doom our fondest hopes to eternal defeat. For, it is the mode of our future existence which pre-eminently occupies the attention of man. Fortunate is he who solves this question by the testimony of God, and who, like Job, reposes with calm confidence upon its consolations. Job answers the query: “All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thy hands. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin (already destroyed by disease) worms destroy this body yet in my *flesh* shall I see God.

Here are exemplified faith and true philosophy—here they meet in close encounter the King of Terror, mock his cruel

power, lay him vanquished—and with exulting rapture, sing, “O death, where is thy sting, O grave, where is thy victory!”

The doctrine of the resurrection is no new point, interpolated in the Christian Creed. But, alas, for wretched man, how often does he doubt, marvel, and deny, where this heaven-born truth is discussed! It is no new thing that such is the reception of this doctrine, which fully explains the opening of our text: “Marvel not at this.”

The Sadducees, in the Savior’s time, had attained to such a pitch of infidelity, they denied the resurrection of the dead, and even the continued existence of the spirits of both men and angels. Although “the Pharisees confessed both,” the rest of mankind were involved in doubt or obscurity upon the subject. Paul gives several proofs of this in his encounters with an infidel world. The Athenians mocked when he preached Jesus and the Resurrection. When he was arraigned for trial, in pleading his cause, he says, touching the promise made unto the fathers, am I called in question. “Why should I be thought a thing incredible with you that God should raise the dead.” Allow us to press this doctrine in all its connexions upon your attentive consideration. We learn

I. There will be a general resurrection of the bodies of the dead at a particular time.

II. The final destiny of our race will there be fixed (according to character) for eternal weal or woe.

Under the first proposition we notice, 1. “All that are in the graves shall come forth.” On this point we shall produce the scriptural evidence in favor of a literal and general resurrection. Plenary as these evidences are, we assume its defence with all the surety of a well armed soldiery against any unsupplied, defeated and routed. The battle is easy, the victory sure. First of all, let us find what Jesus taught in his words, by his works, and in his own resurrection. Assuming for the present, what we intend to prove, the resurrection of Christ as a model type of the general raising of the dead, you will find incontestable proof of our main position.

Jesus said to the malignant Jews in derision of their hate,

“Destroy this temple and in three days I will raise it up again,” which is explained to be the temple of his body. Again when predicting the tragedy upon Calvary, he says, “The Son of man must go up to Jerusalem and suffer many things, be put to death, and the third day he shall rise again.” These predictions are as decisive as can be, but seeing they are but prophecy we must next require have they been fulfilled. Did he die, did he rise again? Either the predictions have been accomplished, or Christ must be convicted of false prophecy: which of the two we shall see. Who that admits the documentary evidence of Scripture, corroborated by tradition, oral, written, can deny his eventful death?

The Jews who were the murderers of the rejected Nazarene have never disclaimed the bloody deed, but confess without shame, “His blood be upon us and our children.” Guilty, they seek no vindication of their crime, no plea is offered only that he was condemned as an impostor, and killed for blasphemy. And so far as our knowledge goes, no court, sacred or civil, no judge, nor lawyer, jury, nor people, undertake to acquit them of what they have never denied but ingloriously confessed.

Behold him as he bows his head and gives up the ghost—see Joseph as he takes him down, wraps him in linen, and places the body in his own new tomb—he is now dead, buried rock bound and rock sealed.

But did he rise from the dead? He did. We solicit your close attention to this event, because it proves conclusively the divinity of Christ and the doctrine of a literal resurrection of the dead. “Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away,” and say unto the people, “He is risen from the dead.” Pilate saith unto them, “Ye have a watch, if your way, make it as sure as you can.” Here was the grand touchstone of revealed religion—upon this single fact, was turning the hopes and destinies of millions. It ought to be clearly established and it is. Jesus is now dead and entombed.

ed, and surely a legion of armed men were enough to keep in place the body of one dead man.

Yet strange to say at the predicted time the body is missing. How? is the great query. It either arose from the grave, or it did not. But as the body was absent from the tomb, it either arose therefrom, or was taken away. If it was stolen away, it was done either by his friends, or his enemies; for if neither, then the fact of his resurrection is firmly established. Was his body taken from the tomb? By whom? his enemies?

They were intent upon keeping him there, until after the third day—that they might tauntingly point to the mangled and putrid corpse, and say, “Behold your false prophet, your lying impostor!” To prevent his escape and fraud, the guard was posted, which showed most evidently their design to destroy the Christian faith by a mortal destruction of its fallen author.

Did the friends of Jesus take his body away? We ask would they do so if they could? No. He was buried in the tomb of a rich man, as Isaiah had predicted, honorably and decently interred by his few forlorn disciples. Therefore they had no disposition, and we are sure there was no interest involved to induce the perpetration of this fraud.

If Christ was an impostor this was the time to detect it, and none were more interested in the discovery than the disciples. They had gained nothing and lost every thing by their professions, and according to his own predictions, persecutions, poverty, and death were their prospective inheritance. Imposture would be evident if after the third day Christ’s body should yet be found entombed. *Interest* demanded that this *prediction* be decisively, unequivocally established. So it was by this peculiar conjunction of incidents. Admitting however the *will*, *could* the disciples have taken Jesus from the tomb. They were few—his enemies many—they were weak—their enemies strong—their enemies courageous, they fearful. His tomb was guarded by a Roman legion, who served the double purpose of witnesses and defence. Any attempt would be

hazardous, a failure ruinous, and success itself more than doubtful. To say nothing then of a want of *will*, and of *interest* to commit a fraud, candor compels the confession they *could not* have succeeded in the act.

What then is the legitimate inference from these consecutive facts? The body was buried, the third day arrived, the Roman soldiers true as steel to their profession were at their post, but the body was not found—was gone, necessarily arisen as neither friends nor foes attempted to disturb its repose.

To us this agreement seems an exact demonstration. Yet infidelity says stop, there is a solution difference from that conclusion. And what is that? Ah, "His disciples stole him away while we slept." Is this the last prop of a sinking cause? surely it should be stronger than it seems, to rebut a mass of evidence so mighty as we have given. Let us examine this statement of the soldiers for *evidence* it cannot be called.—They were Roman sentinels bound to do their duty under a penalty of death. Is it then likely that they would sleep? if they did, they were perjured, and at most their testimony was but the saying of men who upon their own confession could not be trusted even under oath. But this, though enough, is not all we have to object against their competency as witnesses in this trial. We show them branded with falsehood in their depositions.

If they should sleep, why need they all sleep at once? would all sleep at the mouth of the grave? would none awake when the disciples should attempt to roll the huge stone from the tomb? But take them at their own word: if they were asleep how could they know what was done or how it was performed? Self-contradiction and absurdity are stamped upon the whole, and dooms it to the fate of an infamous fabrication. All they could possibly know upon awaking would be, the absence of the body, and for any thing to the contrary Jesus might have had a resurrection, which is the only conclusive inference from such an unbroken chain of well arrested facts.

There is but one other assumption of infidelity against the decisive evidence in favor of a literal resurrection of the Sav-

for's body. Prof. Bush (the Swedenborgian author) says "the body did not rise but was miraculously dissolved into its primitive elements while in the tomb." Astounding absurdity! Admitting one miracle to prevent the admission of another equally, nay more reasonable.

If this were so, not only the miserable Roman guard are found liars, who, hard pressed as they were, never thought of this fable, but the angel who told Mary, "He is not here, but has arisen," and Jesus himself who ate, talked, and appeared openly among his disciples, are all guilty of the most shameful deception. He appeared to Mary. She knew him and essayed to touch him. After this he manifested himself at several times to his disciples who, certainly from their intimacy, were competent to decide as to the identity of the body. To Thomas (who was incredulous more than the rest) he gave the most incontestable evidence of his resurrection. Although this disciple doubted, yet his infidelity was open to the conviction of the unmistakeable evidence of his senses. There was the standard of his faith, and Jesus forever to settle the controversy, gratified his demands. Thomas saw his face, heard his voice, put his fingers into his wounded hands and side, and ashamed of his unbelief, exclaimed "My Lord and my God."

How does Prof. Bush resist this ocular demonstration? not by attempting to discredit the witness which alone would suffice, but by shamelessly assuming, that the disciples were deceived, and worse still, Christ intended to deceive them, and thus presented a phantasm for his body. As this is only infidel assumption, unsustained by a shadow of proof, and as in a question of veracity between Bush and the Apostles upon a plain matter fact every one will give credit to the latter, it is unnecessary to offer a refutation.

The entire competency of his disciples (who were eye-witnesses of what they state) as to evidence, cannot be questioned.

True it is that Peter denied and disowned him before his crucifixion,—but how far does this affect his subsequent testimony upon the resurrection?

Consider the dreadful array of terror which triumphed over his courage; and while it cannot vindicate, it will palliate his crime. It is a well known law of evidence, that confessions extorted by constraints are not to be used to the detriment or discredit of the witness, nor to come in bar against testimony delivered under circumstances which allowed a free and independent expression. Peter's case is entirely covered by this legal rule, and his character as a witness tried by the law of evidence is not damaged,—his veracity not impeached. But we choose not to rest our cause upon rules and technicalities: we place it upon higher and holier ground.

Because one witness in a number may be disqualified, there is in this no reason why the concordant testimony of ten should be rejected—the fact that exception is taken only to one is the highest tribute to the soundness of all the others. Peter may be successfully defended, but the other apostles need no defence, for it will not be alledged that they denied him. Neither had any of them any inducements to confess his resurrection, except upon the supposition of its truth. Worldly emoluments, freedom from persecutions and death, were the motives against their profession and attachment. Their evidence is strengthened by every rule known to jurists in the Laws of Evidence. With no motives of a corrupt kind to induce confession—with a mighty array of reasons *against* adhesion to his cause, their testimony is thus rendered doubly sure. It only remains for us to show the connection which the resurrection of Christ has with the resurrection of the whole race.

Hear Paul. “As in Adam all die, even so in *Christ* shall *all* be made alive.” As Adam's death is the type of all the dead, so Christ's resurrection is a type of every resurrection. “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus shall also quicken your mortal bodies.” Again, “That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable to his death, if by any means I might attain unto the resurrection of the dead.” Knowing that he

that raised up the Lord Jesus, shall raise us up also by Jesus."

Every one of these scriptures bears double evidence, declaring the resurrection of Christ, and asserting it as a type and surety of that of the human race. Well may we ask with the astonished Paul, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" "If there be no resurrection then is not Christ risen, our preaching is vain and your faith is vain, you are yet in your sins."

Paul charges against certain false teachers the crime of asserting that "the resurrection was past already," "thereby overthrowing the faith of some." If it was such a heresy and crime to say that this event was already passed, if faith was destroyed by the embrace of such falsehood, how much worse is it to declare, that there is no resurrection, which in the emphatic language of Paul makes faith of no effect, and entails sins without hope of pardon?

Be warned against the shocking boldness of those who gravely assert in view of all these consequences there is no resurrection of the body. "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." Will all the dead arise, or will only the good be raised, while the evil are doomed to eternal sleep? Some have thus affirmed, but against express declarations of scripture to the contrary. Paul declares there will be "a resurrection of the dead both of the just and unjust." Jesus asserts in our text, "the hour is coming when *all* that are in their graves shall come forth, they that have done good, and they that have done evil."

II. This event will take place at a future period.

"The hour is coming," though not yet arrived "when all shall come forth." "He hath appointed a *day* in the which he will judge the *WORLD*—a fixed time, a *day* when the *world* will appear before him—hence the time is yet future as experience, as well as Scripture clearly decides." Then the Lord

shall descend and sit upon the throne of his glory, and before him, shall be gathered all nations—simultaneously will this awfully glorious event occur with all flesh.

If there be any argument against the position of a simultaneous and general resurrection, it is found in the book of Revelation where John speaks of a “*first* resurrection” which of course implies a *second*.

Upon that expression we remark,

1. It is involved in much obscurity, and cannot be urged confidently upon either side of the question under consideration.

2. Whatever it may mean it certainly teaches the resurrection of the body, and is confined by St. John expressly to the Martyrs, as he says, “the rest of the dead lived not until the thousand years were finished.” Here is proof that all the dead shall live, and all at once with the exception of the Martyrs, (a small number comparatively) who may be honored with the first resurrection a thousand years anterior to the final hour.

Indeed all who are alive at the second advent of Jesus including the resurrected Martyrs, may be said to be partakers of the general change which will eternize our entire race.

“For this we say unto you by the word of the Lord that we which are alive, shall not prevent them which are asleep: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air.” “Though we shall not all sleep we shall be changed in a moment in the twinkling of an eye.” “The hour is coming when all that are in the graves shall come forth.”

3. This grand event is to be accomplished by the voice of God.—All shall hear his voice. God is omnipotent and his power is sufficient to effect a wonder as great even as the resurrection of a buried world. Why then marvel at this? Did not Jesus cure the paralytic who for thirty-eight years had been lying in that hopeless case? This incident is recorded

in immediate connection with our text, and forcibly impresses the view of Omnipotence which is pledged to the redemption of our dead bodies. The man had sought the healing water of Bethesda's pool without avail—there he lies upon his time-worn couch, poor helpless child of want, hopeless even when the angel paid his benignant visits to sanctify the curing pool.

But Jesus passes by—behold his compassion, listen to his tender tones and see the sight, when he says to the withered man, “Arise, take up thy bed and walk.” Why marvel at this?—it is God that speaks, and his voice omnific breathes life into the dead.

That all this is mystery and miracle, we do not deny: but what of that? is God less mighty now than then? are we to doubt omnipotence and find difficulties too great for the Almighty? Why should it be thought a thing incredible “that God should raise the dead?”

You may talk of decay—of infinite division of particles—you may roll the ponderous wheels of time over our dust until atoms invisible to the microscope, shall waft in the breezes of distant lands—vegetation and animals may grow and fatten upon our buried carcasses, and bloom and fade and die, mingling as in one universal graveyard until bone and flesh in one mingled ruin lost in deep oblivion, repose, but God knows and sees our sleeping dust and he will bid it rise. His voice will bring us forth. The old tombstone undecayed by rolling centuries will start—the fragments of a wreck, the atoms of a man will rush like winds at the breath of God, and in glorious harmony, resume their wonted place. Organic life, life eternal will pulsate an unceasing heart—immortality will begin its grand existence, the grave will be conquered, the righteous saved, the wicked damned, and God's providence approved. We will not marvel at even this—for it is not incredible that God should raise the dead. It is a fact replete with wonder, the centre of our hopes, the rampart of our faith and the fulfilments of our expected glory.

The final destiny of our race will be fixed at the resurrection (according to character) for weal or woe.

Next in order of the subject is the fact of that distinction of character then made. We then

Affirm and set forth this distinction. "All that are in the graves shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Abundant is the evidence both rational and revealed, in support of this position, which is none other than the fearful doctrine of a general judgment. Perhaps it is well to devote some special attention to the obvious and necessary connection which subsists between these pillars of revelation—a general resurrection, and a universal judgment.

They stand like Jachin and Boaz in the magnificent temple of Solomon, the strength and establishment of the edifice, the mighty fabrie reposing in grandeur upon these great colossals. Pull down these or either of them, and you shake the temple of Divinity from foundation to cap-stone. Every arch distends, every apartment dissolves, and the structure, the wonder of the world, the admiration of Angels, the residence of God, with the crash of ruin falls to be gulphed in eternal oblivion.

If you must deny either of these doctrines, it matters little which; indeed so intimate is the union, they who have denied one have ever been consistent, and repudiated the other.

Many there are who involve this connection in doubt by the incautious and unscriptural manner they adopt in defining our future destiny. Forgetting to place the doctrine of an intermediate state for the souls of the dead as a link in the chain which binds the resurrection of the body with the day of judgment, they seem to think when probation ends our day of trial and of doom has come. This is an error though it may not be criminal. By such view the chain of consistency is broken, the grandeur of the mighty events is invaded, while neither faith nor hope are duly sustained.

Probation winds up with time, all must admit, and after death comes the judgment. As there is but one death, so there is but one judgment. "Christ was *once* offered to bear

the sins of many," and thus he will no more be offered, as the Catholics vainly pretend when mass is made for the quick and dead, for souls in purgatory. But mark you, "He will come again, *the second time* without sin (sin offering) unto salvation."

Here is a regular series of truth beginning with death, extending through the intermediate state, denying purgatory, and asserting the final doom at the second coming of Christ to purge the world. Heart rending as the anguish of the wicked is, joyous as the holy are, yet neither receive their full portion until the dawn of this terrific and glorious day.

These remarks are offered to show the propriety of a general judgment day, and of tracing its manifest connection with the resurrection of the dead;—neither of which can be vindicated upon the supposition that our final destiny is consummated immediately upon the disjunction of soul and body.

But reason declares, says one, against a judgment, because we are judged in this life, and this precludes the necessity of another decision.

Reason declares no such thing,—her voice is in full harmony with the text, the voice of God, which will call forth all—"they that have done good unto a resurrection of life, they that have done evil, unto the resurrection of damnation." Both assert a distinction of character, and demand the recognition.

See the wicked and the good each moving in his sphere of life—see the clear demarcation of nature, and yet the unequal sufferings in this world. Tell me if you can, how does the vile triumph over the good? how the sinner luxuriate in prosperity while the virtuous bears a ponderous adversity? Why does the wicked have wealth, and health, peace and good days, while his holy neighbor pales, and pines in disease—dies in pain, and leaves a sainted widow with poverty stricken orphanage behind? Point not to our Courts of Law as terror to evil doers—it is a mockery of justice and truth. How few are punished? How many escape the law, bid defiance to the world; and yet what numbers guilty, whose crimes are not

known to the penal code and are only registered in the book of Heaven? Cander compels the confession also, that punishment does not effect a cure—often aggravates to worse deeds while millions of offenders are not rebuked by law or social curse, these riot in their infernal debaucheries, and madly spurn justice and virtue as evil words.

Does not *reason* demand the day to establish “the essential truth—time gone, the righteous saved, the wicked damned, and providence approved?” But conscience, you affirm, with its uplifted thunder and burning flash never fails to speak where sin is done. This is mere sophistry. If conscience does punish what is its measure, and what success attends these inflictions? Does not the theory demand that conscience should punish until justice is satisfied, should punish sins according to their grade, and cease to sting until the wicked is cured, sin is destroyed and the sinner saved?

Who then can tell when pain is worst that this is all a righteous law requires? Who knows but that this is the premonitory flash and thunder of a coming storm, the blowing of the quenchless fire, the mere touch of the undying worm? Why are young offenders made to endure agonies while the old and great in crime sin with a high hand and glory in their shame? Surely it is no judge who inflicts such unequal awards.

Philosophers these advocates claim to be, as well as divines:—let us test their claims. What philosophy asserts the astounding absurdity that an *effect* can *destroy* its *cause*? How then does punishment, the effect of sin as all admit, obtain power to destroy sin which is its cause. Answer these questions and then disown the self-destroying system. Can the noise of a volcano stop the raging fire which speaks through the smoking crater? Will evaporation make the ocean dry, or its falling drops forbid the condensation of future clouds, the angry storm, the tempest sweep, the thunder’s roar, the lightnings’ wrath which hurled them to the ground? If not, then no more can punishment, the effect of sin, kill sin, its cause.

Hence the rationale of “a day” when the world will be

judged, when character will be settled and eternal distinction made. All, and all at once, shall appear before the judgment seat of Christ, for "He hath appointed *a day* in the which he will judge *the world* in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from *the dead*." From this decisive testimony there is no appeal, no retreat.—Bush and Ballow with all their disciples cannot hide by a pall of errors from the Omniscient Judge. "The hour is coming when all that are in the graves shall come forth; they that have done good and they that have done evil."

According to character will be the difference in the fixed and final destiny of our race. The good to the resurrection of life, the evil to a doom of damnation. A great point to be settled here is, by what rule or standard will man be judged—what determines to which class we severally belong?

We are not judged by an absolute and inflexible law, for then as all are sinners no man could be justified. The carnal mind is not subject to the law of God, neither indeed can be, and consequently, if tried by such a code, salvation would be impossible. By the deeds of the law no flesh can be justified, and we conclude "therefore man is justified by faith without the deeds of the law."

Hence the merits of Christ's death, his atonement for sin, faith in his vicarious blood, and all urged upon our consideration as preparatives for the day of final retribution.

He alone is a good man who has that faith in Christ, which works by love and purifies the heart—faith which owns the obligation of the law that worketh wrath, which is averted by the grace of Jesus and sincere obedience to the gospel system. Let none be deceived by the specious delusion, that moral action aside from radical regeneration of soul, will pass the ordeal of that day of scrutiny. "He that is ashamed of me—will not confess me—of him will I be ashamed—him will I deny before my Father and his holy angels." God has made no wide way to heaven—cross bearing and obedient faith are its gateways, and upon every mile post is written,

“Strive to enter in, for many shall seek to enter, and shall not be able.”

It will be inquired, how lived the man, and how he died? with faith in Jesus to the end, or lived he in sin, in indolence, when God demanded toil and presented a crown of life as the premium of his excellence? Listen to St. John's description of that awful and final day: “And I saw a great white throne and him that sat on it from whose face the earth and heavens fled away, and there was found no place for them.” “And I saw the dead small and great stand before God, and the books were opened, and another book was opened; which is the book of life; and the dead were judged out of those things which were written in the books according to their works.” “And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them, and they were judged every man according to their works.” “And death and hell were cast into the lake of fire.” “This is the second death.” “And whatever was not found written in the book of life were cast into the lake of fire.” See what a dread array, what grandeur and terror in this magnificent vision!

We have read of the charges of thick and brave battalions, with giant heroes, invincible commanders, whose advent was defeat and consternation to terror-stricken foes. Mighty chieftains with a sweep of power, like a tempest, have razed thrones, and upon their wrecked foundations, reared others from which a nod struck awe to abject subjects. History tells us of a shoreless ocean rolling its flood over a buried world—it tells of conflagrations vast, of earthquakes more terrible. Poetry may paint what history does not record—falling mountains—blazing comets—crushed worlds, it may depict god-fought battles, but what these compared to the judgment day?

Earth may stand the roar of cannon, the tremor of an earthquake, the boundless flood, and yet keep her place in her measured orbits, but now she reels to and fro like a drunken man, and runs frantic through the fields of space.

You mighty king of day, whose empire is a universe, now hides his face and a pall of darkness shrouds his empire. The

sublimity of the judgment theme eclipses all nature. The dead, small and great, stand before God.

They come from grave-yards where entombed families, for countless generations lie,—from battlefields, where hecatombs fell to the vengeance of war,—they come from old ocean, where millions sleep,—from every clime and from every land. What a host! Earth cannot hold them, and thus they rise to meet the judge, and surround his throne in the wide ethereal world, to receive a full and final doom.

“The books are opened: and the dead are judged, every man according to his works.”

Turn ye to the book of life and read—“Whose names are not written here shall be cast into the lake of fire, and this is the second death.”—This is the resurrection unto damnation. Their souls have come from hell, their bodies from the graves, now reunited, they “hear his voice” like thunder emphasising to a listening world, “Depart ye cursed into everlasting fire prepared for the devil and his angels!”

What speaks again the book of life? “Here are they who have come through great tribulation, and washed their robes and made them white,”—These have repented, believed and obeyed, lived and died for the cross, and ever cried “Behold! behold the Lamb!” They come forth to the resurrection of life.

Lastly, this doom is full and final.

Soul and body now united, man’s capacity for pain and bliss is then complete. Before this day it was but partial. The light which shone before in paradise was soft and gentle as the moon’s bright sheen; now it radiates never to wane, and destined to no eclipse. The terrors of the wicked before were like the quaking agonies from a coming storm, but now the tempest has marched up, and the dreaded artillery of reserved wrath beats in one furious and eternal storm. “These shall go away into everlasting punishment, but the righteous into life eternal.” No criticism can distort this scripture into the support of the fallen hopes of the damned. You dare not say *eternal* is but an age, for this would extinguish the joys of

the good ; for the same word measures the duration of happiness, and defines the extent of misery. In an effort to put out the flames of hell, do not quench the splendor of heaven's eternal light.

How hopeless then the ruined sinner ! Hope, last to expire amid dissolving nature, now pines and dies forever, shrouded in despair and buried as an immortal wreck. Despair now reigns, and remorse and shame howl through the dreary regions of the damned. No rest, no calm, no peace, but the smoke of their torment ascendeth up forever and ever.

Here are the evil doers and this their better cup—"the resurrection unto damnation." But who are these arrayed in white ? The pure in heart, holy in life they see God. With what body do these come unto a resurrection of life ? Infidelity may ask with sneers, how the dead are raised up, but the answer is ready : "The Resurrection and the Life," who raised Lazarus from the dead, will, in the great and last day of which Mary spake, "say, come forth, and they that hear shall live." "Except a corn of wheat fall into the ground and die, it abideth ; but if it die it bringeth forth much fruit." See the fulfilment of this scripture in the resurrected bodies of the righteous,—“thou sowest not that body which shall be (in every point) but God giveth it a body as it hath pleased him (but mark you) but to every seed *his own body*,” no man shall have another's or be without his own.

What body is sown, and how will it come, what is now the apparel of the soul, and what robes clothe it in the final day ? As one star differeth from another star in glory, so also is the resurrection of the dead. "It is sown in corruption, but raised in incorruption." The body sown is raised, but physical pain, tendency to decay and death are all destroyed. "It is sown in dishonor ; it is raised in glory"—man disfigured and disgraced by sin goes dishonored to the grave, but the good arise not "to shame and everlasting contempt" but unto glorious life. Sown in weakness it is raised in power—these fragile frames which can scarce bare the winds, bowing as ten-

der plants withered by summer's heat, or blasted with winter's breath—these nerves that quiver under the shock of mind as if moved by galvanic force—all these will then be strong to endure through the rush of eternal years. “It is sown a natural body; it is raised spiritual.” Our bodies here corruptible, dishonored, weak as they are, suit not the glorified spirit: but when they come forth they will be fit temples empty, swept, and garnished for celestial, spiritual abode. Now the spirit subserves and is clogged by the corruptible frame, in heaven the soul will be untrammelled, and with its redeemed attendant, shall rise like an eagle in his molten season plumed with new wing, which bear him into the very sunlight of heaven.

“Flesh and blood (unrefined, unspiritualized) cannot inherit the kingdom of heaven,” therefore we shall be changed, at the last trumpet's sounds, when this corruptible shall put on incorruption this mortal immortality, *then* will be fulfilled the saying, “death is swallowed up in victory;” the saints, singing as they rise, “O death, where is thy sting, O grave, where is thy victory! thanks be unto God who giveth us the victory through our Lord Jesus Christ.” Such is the final doom of man.

“Blessed are they that do his commandments—these shall enter into the high walled, mighty-gated city—take their position at the tree of life and swell the chorus of men and angels.” “Glory to God and to Lamb forever and ever.” Will you join the song?

SERMON XV.

THE OFFICE AND WORK OF THE TRAVELLING MINISTRY.

*Sketch of a Sermon preached before the Texas Conference,
at its Session in the Town of Henderson, Texas, Sun-
day, November 31st, A. D., 1851,*

BY REV. ORCENETH FISHER,

Of the Texas Conference.

“Do the work of an Evangelist, make full proof of thy ministry.”—
2 Tim. iv, 5th.

The term “evangelist,” in the New Testament, seems to be applied to those itinerating ministers of the Gospel who were the principal helpers of the Apostles in planting and building churches. Specially is the term applied to such as carried the Gospel beyond the bounds of the Jewish church, and were instrumental in converting the Gentiles to the faith of Christ. Hence, Phillip, one of the seven deacons, who went down to Samaria and preached Christ unto them, by which many of them were converted, and who subsequently brought the Ethiopian Eunuch to the knowledge of the truth, and baptised him, is called an “Evangelist.” Acts. 21. 8. From Eph. 4, 11th, we learn that the office of evangelist constituted a regular grade in the Divinity appointed Gospel ministry, and was distinct from the regular, settled pastoral office. Timothy had now been for many years one of those travelling ministers, and a very efficient helper of the inspir-

ed apostle of the Gentiles in prosecuting the Gospel ministry. He had been left for a while, as the apostles deputy, at Ephesus, (a large and flourishing city of Asia,) that he might "set in order," and perfect every thing appertaining both to the ministry and discipline of the Church in that city. But at the time of writing this second epistle, the church was suffering from heavy persecutions, and many discouragements were thrown in the way of those "holy men of God" who were carrying fire, and light, and life, into the very strongholds of darkness, sin, and death. The venerable apostle himself was about to fall a victim to the raging fury of uncovered hypocrisy and fell corruption. Under such circumstances the temptation to *retire* from the fearful contest must have been very powerful. Paul felt it;—he felt deeply for the young Timothy: and the burden of the two epistles (especially of the second,) is an exhortation, as we would say, *not to locate!* "not to entangle himself with the affairs of this life;" but, notwithstanding all this powerful array of potent enemies, to drive forward against wind and tide, until he should have accomplished the great work to which God had called him. What immeasurable and overwhelming force is contained in those words, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant, in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine!" Troubles, in the prosecution of such a work, he well knew, would come. All the cunning, craft, and malice of wicked men and devils would be roused and arrayed against him! Doubtless, the conflict would be severe, and perhaps of long continuance, but he was sure, (if faithful) of a glorious victory. Therefore he exhorts him to "watch in all things; to endure afflictions; to do the work of an evangelist; to make full proof of his ministry." And he urges the whole with a consideration that must have deeply affected the heart of this young minister; "for I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the

faith ; henceforth there is laid up for me a crown of righteousness which the righteous judge shall give me at that day." As if he had said, "My work is done ! I can serve the church no longer ! I have weathered out the storm ! I am now ready to be offered up upon the martyr's block ! The executioner's axe is ready for my neck ! But I am not afraid to die ! I have finished the work committed to my trust ! I have accomplished the design of my stay upon earth ! And, now, behold ! a glorious crown within the vail, sparkling with the gems of immortality, is waiting for my head ! In that day, from the righteous I shall receive my coronation ! O Timothy ! the whole responsibility of my office must fall upon you ! Do not stagger at the greatness or difficulty of the work ! Never think of settling down ! Do not stay at Ephesus : *push out into*, and *push on* the great work which I have begun !—Do the work of an *evangelist*, *make full proof* of thy ministry !" O how these words, from his venerable father in the Gospel, must have thrilled through the soul of the young minister ! Do you think he felt like *locating* after reading such a letter ? I fancy his soul burnt with a more ardent flame than ever before, to be out in the work of God, and in it, to spend and be spent.

But were those soul-stirring words written for the sole benefit of young Timothy ? No, verily. According to our several grades in office, they equally apply to us, my brethren. We, perhaps more than any other class of men, are *professedly* walking in the footsteps of those holy men of old. We are called to *go beyond* the labors of others,—to "go into all the world, and to preach the Gospel to every creature." I am satisfied I do the Scriptures no injustice in applying the term "evangelist" to the Methodist Travelling Ministry. "The world is our parish." We are all Missionaries. "We have no certain dwelling place." Our watch-word is "Go," as fast as God shall open our way, "not only to those who *want* you, but to those who *want you most*." To the *poor*,—the *destitute*. By us "the poor have the Gospel preached unto them." O may we never be ashamed of our calling ! but, with undying energy, may we carry light, life, and salvation into all the dark

places of the earth, which are full of the habitations of cruelty, until the earth shall be full of the knowledge of the Glory of the Lord as the waters cover the Sea!"

But, that we may know our duty, "and not be as the horse that runneth into the battle;" let us enquire, What is the work of an evangelist? To which I answer, in the language of St. Paul, his work is "to open the eyes of men, and to turn them from darkness to light, and from the power of Satan unto the living God; and to build them up in that holiness, without which, they cannot see the Lord."

But in order fully to understand this subject, we must look abroad upon the earth and behold the moral corruption that reigns everywhere! How much disregard of God, of heaven, of hell, of eternity! How much love of this world;—hugging to the bosom the straws and chaff of time! How many thousands, in the midst of Gospel influences, are rushing, in the roads of dissipation, pleasure, and debauchery, into the very crater of damnation! To help on this great work of human destruction and make it more certain, how many jarring sentiments, how many childish and foolish notions,—how many absurd, corrupt, and corrupting theses, which either lull the guilty conscience into a state of carnal security, or foster the carnal appetites and passions of men's corrupt nature, are put forth in the name of their religion, even by wise men of this world, and fathered upon the blessed Gospel of our Lord Jesus Christ!

But if we go beyond the precincts of Christianity, what a sickening sight do we behold! Sun, Moon, Stars, Rivers, men, beasts, reptiles, blocks of wood and stone, are all worshipped with the sincerest devotion, the profoundest adoration, and the most costly sacrifices! The devoted mother still gives up her beloved child to be devoured by the voracious jaws of an imaginary God! Here humanity seems to have lost its identity, and beast and devil, and ignorance and fear to have supplied its place! Surely "Darkness covers the earth, and gross darkness the minds of the people!"

But we have not yet half told the tale. Properly to under-

stand the mystery of this iniquity, at home and abroad, we must go back to first principles, and search out the fountain-spring of moral action. Whence came all this flood of corruption, merit, and death? • Alas! alas! It took its rise in that “carnal mind that is enmity against God: that is not subject to his law, neither indeed can be!” There is in man “an evil heart of unbelief—departing from the living God.” “The heart is daceitful above all things, and desperately wicked, who can know it!” “And every imagination of the thoughts of his heart is only evil continually!” And to close the catalogue, and put the restoration of our race forever beyond the reach of mere human effort, “Death passed upon all men, for that all have sinned!” Sealing up, as in eternal ice, all the avenues of the moral men, and cutting off all hope of restoration! What a melancholy picture is here! and how do all these things raise up a wall of adamant between the minister of Christ and the salvation of the people! Listening to the sweet, rich, melting, gracious notes of Gospel mercy, one would be ready to imagine that the world would hail it with ecstasie joy, and would load its messengers with the highest honors; but not so! The soul, “that loves darkness rather than light,” can never with joy hail the revealer of their crimes. Those that hate God and trample under foot his goodness, have no gratitude to return him for his salvation! The dead in trespasses and in sins, have no ears to catch the sweet melody, or hearts to feel the moving accents of a Saviour’s dying love!

But still more. The Devil, who stands behind the screen, claims all this vast empire of moral corruption and death, as his own property, and watches over and guards it with sleepless vigilance, resisting, with great promptness and energy, any and every attempt to rescue one of those poor lost souls! But that which adds immeasurably to the difficulty of converting the world is, that these evils have been strengthened and confirmed by the habit of ages! Many of them have received the name of religion and are guarded and supported by both civil and military powers! What a formidable array

against the minister ! Shall he dare attack these strong holds of Satan ? Shall he engage these countless hosts of hell, who are like the sands of the sea for multitude ?

Well might we exclaim, in the language of the Apostle, "Who is sufficient for these things ?" Truly, if we possessed nothing more than human capabilities, we might shudder at the thought of such an undertaking, and at once abandon it as hopeless. And yet something *must* be done ! These strong holds *must* be attacked, *scaled, demolished* ; and those poor captives *must be rescued* ! They are the purchase of the blood of Christ and *must not perish*, whatever be the danger or difficulty attending the rescue. But thanks be to God, we are not sent to war at our own charges. "Our sufficiency is of God, who also hath made us able ministers of the New Testament." The voice of Him who said, "Lo, I am with you always, even to the end of the world," still rings in our ears, and cheers us onward ! We can do all things through Christ who strengthens us. But here let us pause a moment to consider the qualifications necessary to the minister of Christ for this great work.

Reason says that a work of so great magnitude, difficulty, and danger, requires an ample outfit. He that goes to war without his weapons, goes to certain captivity or death. Let all, therefor, who undertake this work "put on the whole armour of God, that they may be able to withstand in the evil day, and having done all, to stand." Remember, it must be "the armour of God." Carnal weapons are of no avail here. There are spiritual ramparts, and wicked Spirits in high places defend them, and nothing short of Spiritual weapons can bring them to the ground. "But the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

What are the weapons ?

1. "The sword of the Spirit, which is the word of God." The Holy Scriptures, contain the substance of what the evangelist is to preach. "This is the only rule, and the sufficient rule both of our faith and practice." It contains all that is

necessary to be believed, and all that is necessary to be done in order to Salvation. Yea, more. What it teaches must be believed, and must be obeyed with all the heart, or men must perish forever. The faithful exhibition of these truths by the living minister, is one of the most powerful instruments in the hands of a merciful God of saving a lost world. "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Not by foolish preaching, but, by the simple and humanly speaking, powerless method of proclaiming the truth as it is in Jesus Christ.

These things being true, we may easily see how important it is that every teacher of religion should be thoroughly acquainted with the Holy Scriptures. Here a little smattering will not do; he must be emphatically "a Biblical Student." He must plunge into the depths of their holy mysteries, and be able to bring out of the Lord's treasury things new and old; being thoroughly furnished unto every good work. In order thoroughly to understand the Holy Scriptures, it will be necessary for the Student occasionally to bring to his aid those studies which reveal the principles of the various sciences, and the manners and customs of the Jews and surrounding nations at the times mentioned in the Bible.

2. A minister of Jesus Christ has need not only carefully and critically to study the Holy Scriptures, (for how shall he preach what he does not understand,) but he must also, if he be a successful laborer, study himself, and the world around him. He that is unlearned in the book of human nature, is ever like to fall into many and serious mistakes and blunders which must materially effect his usefulness as a minister of Christ. But above all, he should know himself, that he may know when, and where, and how far he may venture in attacking the strong holds of the enemy, so that he may not only never suffer the disgrace of a defeat, but that he always may secure a victory. In short, the Christian minister should have his mind well stored with all useful knowledge, and be able to speak plainly the language in which he preaches the

Gospel. I do not say that a man should not make an effort to save a soul until he has first obtained all these qualifications ; by no means. Let him from this day forward do all the good he can ; and in the mean time, let him increase his capabilities to the uttermost of his power.

3. But there are far higher qualifications than all these, and without which the preacher is but a painted statue.

Our Church believes that no man can successfully preach the Gospel unless he is called of God to that work. And in this we do not entirely subscribe to the doctrine of "*Vox populi, Vox Dei.*" The man himself must be fully persuaded that he is inwardly "*moved by the Holy Ghost* to preach the Gospel."

As the great work of saving souls is emphatically the work of God, and as God alone knows the nature and difficulty of that work ; as He only knows the hearts of men,—and, of course, who among men are *suitable* for His work ; it is just and proper that He should reserve to Himself the *exclusive* right of calling men to this great work. And this sentiment is in perfect keeping with the teaching of the New Testament. The Lord Jesus said, "The harvest truly is great, but the laborers are few ; pray ye therefore the Lord of the harvest that He will thrust out laborers into His harvest." Again : "When He ascended upon high He led captivity captive, and gave gifts unto men ; and He gave some Apostles ; and some Prophets ; and some Evangelists ; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." *The Lord* of the harvest *thrusts* out the laborers. *He that ascended upon high* gives ministers to the Church. We see no changes either in the condition of the work, or the nature of the Gospel, that make it less necessary now that it was, than that Christ should choose His own messengers.

No man should *run* until he is called of God ; *when* called,

he may not neglect it at the peril of his salvation. "Woe is me, if I preach not the Gospel."

4. But there is yet another qualification over and above all these, which is indispensable to the Christian minister. Even his Divine call is no evidence of his qualification for the work. But perhaps some will ask "Does God call and send out an unqualified man to preach His Gospel?" I answer, *calling* and *sending* are two very different acts, though relating to the same work. God may, and evidently does call men to preach the Gospel, who are, at the time of their call, mainly unqualified to do it. But *with* the call to the work, He also calls to the *preparation*. Men have greatly blundered here, by supposing that every man who is *called*, is certainly *qualified* to preach the Gospel. But the conclusion no more follows from the premises, than that it follows that every *private Christian* who is called of God to devote himself to His service is, *at the time of his call, and by virtue of it*, fully qualified to render to his Maker *any* and *all* the service which he requires! If this doctrine were true, then neither the man, who is called to preach, nor the private Christian, need make any improvement whatever! But the absurdity of the opinion is proclaimed by all the exhortations and admonitions of the word of God. Even that man who from his childhood had known the Holy Scriptures, was exhorted to "give attendance to reading, to exhortation, to doctrine; not to neglect the gift that was in him,—to study to show himself approved unto God, a workman that needed not to be ashamed, rightly dividing the work of truth." But, you will say, these qualifications are all comprehended under your former specifications. So far as reading and the study of *books* and of *men*, is concerned, this is all true. But there is an essential item in the Gospel minister's outfit that is not to be obtained from *books*, nor is it embraced even in a *divine call* to the ministry! With all this, he may be but a "sounding brass, or a *tinkling cymbal*!" He may say a great many *pretty* things:—he may express himself very gracefully:—indeed, he may mix up with his sermons a great deal of truth, even gospel truth; but he will

only be "like one that hath a very pleasant voice, or that can play well upon an instrument." He will delight his hearers' fancy, but he will not convert their souls.

But perhaps some will ask, "What more would you have for the gospel minister than a thorough acquaintance with the Bible, human nature, and all useful knowledge together with a divine call to the work?" What? Why I would have "God breathe into him the breath of life, that he may become a living soul." He is now put a painted image; a puppet on the stage! I would have him, a living minister of the living God. He should, notwithstanding all his attainments, tarry at Jerusalem until he be endued with power from on high. He has indeed been baptised with water, but he must also be baptised with the Holy Ghost and with fire. Before he can successfully preach the Gospel to others, he must test, by his own experience, all its saving capabilities from the agonies of the New Birth to the measure of the stature of the fulness of Christ! I repeat it, "He must know from his own inward experience, what the Gospel can do for the sinner." He must be able from his own experience to explain the nature of conviction, repentance, faith, justification, regeneration, the witness of the Spirit, sanctification, perfect love. He must be able from experience to say "These things are attainable," and to say "How they are attainable." Alas! for the shepherd, when the sheep go before him! Without this experimental acquaintance with the Gospel, much of it will remain to him a *sealed* book. He will barely skim over the surface of its divine truths, but its sublime mysteries, its hidden wisdom he will never know. Let every one therefore who feels himself called of God to preach the Gospel to others, first try its saving efficacy in his own case. Let him go up with Moses and Paul into the mount of God—into the cloud of the Divine Glory until his countenance shines with heavenly radiance; until he is changed into the same image from glory to glory by the Spirit of the Lord! Yea, let him ascend into the very third heaven where he shall hear unspeakable words—words that are too big for utterance in the language of earth! I

have often wondered how some men could preach with so little religion! O God! make us holy ministers,—full of faith and the Holy Ghost! With this divine influence within, warming, leavening, dilating, and ennobling the heart, it is nerved up to deeds of noble daring in the cause of God. Home, country, wealth, ease, honors, friends, are all swallowed up in the mighty consideration of a world's salvation! That enlarged and enlightened friend, big with the indwelling Jehovah, looks out with yearning bowels upon a sinking world, and rushes with immortal energy to save them from a burning hell! What are distances, rivers, mountains, deserts, oceans, in the way of this divine impulse that moves him onward and swells his blood-washed soul! His enlightened vision takes in immortality, and stretches far into eternity,—surveys a glorious heaven, a burning hell! Glances abroad upon the moving masses of undying spirits, who in their blindness and madness are rushing with startling speed into the very jaws of endless damnation! He looks at the father of mercies, at Gethsemane, the cross, the mercy-seat, at that mighty moral lever, the Gospel of salvation, which God has put into his hands! he feels there is hope! his eyes again flashes upon immortality! he sees the sparkling crown of life bestudded with gems of undying splendor prepared for the head of him who shall save this sinking multitude! While he looks, he hears it thundered from on high, "They that turn many to righteousness shall shine as the stars forever and ever!" Fired with the prospect before him, He seizes with the hand of hope that sparkling crown, says, "By the Grace of God it shall be mine!" with his other hand of faith he puts the gospel trumpet to his mouth, and rushes into the thickest ranks of a dying world, and shouts with angelic energy, "Behold the Lamb of God that taketh away the sin of the world!"

But there is an emphasis in my text that I must not overlook. It is found in those words "Make full proof of thy ministry." As if he had said "You have put into your hands God's great and efficient plan of saving sinners:—the only plan! It was prepared by infinite wisdom and goodness, and is therefore perfect in itself. You need not be afraid to try it.—It will not fail you! Therefore test all its capabilities! Push all its principles to their utmost consequences! Lay out your strength here! Do nothing by the halves! Behold! now is the accepted time! Now is the day of salvation! But time is short! Men are going to hell in crowds! The Judge is at the door! No time is to be lost! Work while it is day! the night cometh when no man can work!"

What thundering words are these in the ears of the drawing, slothful preacher! How can he read our text or look these truths in the face and then play with the pretty triflers around him, who are sinking into hell before his eyes! Lord keep us tremblingly alive to our responsibilities and to our work! He that will fully obey the exhortation of the text will find it necessary to give himself "wholly unto these things that his profiting may appear unto all."

I have long been acquainted with the privations, sacrifices, crosses, and what the world calls, "hardships of itinerant life." A good deal of my time I have been a "frontier man." I know that, in the estimation of the world, and of many in the church, this is a dreary and cheerless life. And so it is, to all but such as I have described above. To get along pleasantly and usefully, the preacher must have all these great stirring principles engraven upon his soul. His nature must be *imbued* with their spirit. He must ever keep eternity in view, "and have respect unto the recompense of the reward;" he must think of the unspeakable joy he shall receive when his Divine Master shall come in his glory and all the holy angels with him, and approving his work, shall say, with a smile that might make an arch angel shout for joy, "Well done! good and faithful servant! enter thou into the joy of the Lord!" While a long train of blood-washed spirits, the fruit of his labors follow him through the high arch-way of immortality, echoing back the commendation of the Lord of glory, "*Well done!*" While he, well knowing that all has been accomplished by Heavenly Grace bestowed upon him through Jesus Christ, shall prostrate himself at his feet and cast his crown before Him, shouting "Unto Him that loved us and washed us from our sins in his own blood, unto Him be the glory forever and ever! Amen!"

And let not those noble women, who, in wedding their husbands, wedded also the work of the gospel ministry, think that in that day they shall be overlooked by their Divine Master! No, verily. If Paul said "Help those women who labored with me in the Gospel;" and if the Savior said "Verily I say unto you that whosoever shall give you a cup of cold water because ye belong to Christ shall in no wise lose his reward," how much more shall these, who have suffered and toiled so much in his service, share in the rewards of immortality. My sisters in Christ, I honor your noble and pious zeal. You are engaged in the most important and glorious work to which you could aspire in this life; that of helping God's ministers in

the great work of saving souls! Let none beguile you of your reward.

Finally, my brethren, we may never all meet again as we are now met. Before another Conference Session, some of us may have finished our work, and have been called from the general harvest field! Let us be ready! "Let us do the work of evangelists, and make full proof our ministry." Let the hardships, privations, and sufferings that await us, be swallowed up in the overwhelming considerations involved in our success.

And may the great Shepherd and Bishop of souls pour upon us all His Holy Spirit; make us able and successful ministers of the New Testament, and bring us all up at last out of our wide spread field of labor, laden with the spoils of the enemy, and covered all over with glory, and permit us without the loss of one of our company, to join in the melting chorus of the skies, "Salvation, and honor, and glory, and blessing, be unto the Lord our God forever and ever! Amen!"

EDITORIAL MISCELLANY.

VALEDICTORY.

With this number we close the *Southern Methodist Pulpit*! This is a slight announcement to some, involving no feeling of concern. We take a kind of melancholy pleasure in knowing, however, that there are others who will miss this little monthly visiter, and will say the "farewell" with some emotion. But we are the only party in whom any deep feeling would be considered appropriate. We *do* feel. No man, who has never had charge of a periodical originated and sustained by himself through years of care and toil, can imagine the attachment which an Editor feels for his literary bantling. It is a paternal interest. As we give the last sheet of copy to the printer we feel like a man who looks for the last time on a pet whom he has fondled, a child that has cost him anxiety, with whom he shall talk no more; and as we file away the papers and clean out the portfolios of our office, we shall feel in some measure as a parent feels when he puts away the little dresses and playthings of his cherished departed one.

The retrospect of the history of the Pulpit has many mingled associations. Five years ago we projected this magazine. Our southern organization was too young and weak to burden itself with many enterprises. We believed that such a periodical, if properly managed, would be of great service to the Church. We had such promises of aid as led

us to believe that we might try our poor talents in such an enterprize. It was commenced when we were engaged in a most arduous professorship in a College. It was published about one hundred miles from our residence. Subsequently we had charge of a home station, where little help was yielded the preacher by visiting brethren, but, laboring faithfully at our pastoral duties, in an enervating climate, we kept up the Pulpit, whose publication office was now more than two hundred miles away. The Church then moved us to our present laborious and responsible position, and we have taken time from rest hours and recreation seasons to maintain the existence of the magazine. We have done our duty to the Church, as far as we could understand it, and now take release. It is not perhaps right that we should continue to do, as for the last five years we have done, the work of at least two men.

There are pleasant memories in these last five years. We have been led to a correspondence with the best and wisest men of the Church, destined, we hope, to survive death. The great, noble, lamented, Bascom, the quiet, systematic, influential Richardson, the warm, active, and industrious Latta, brother Editors, whose friendly encouragement is so often recorded in our file of letters, have dropped the pen of literary toil for the harp of heavenly rapture. In two of these cases, their most fraternal letters lie in our pile unanswered, for alas! before the reply could be penned, they were past the reach of earthly postal arrangements. We hope to answer them soon, face to face, in the heavens. Others live on, forgiving our faults and loving us for our very *desire* to be highly virtuous, and extensively useful. We shall always gratefully remember the "Pulpit" as having been the occasion of adding these to our list of friends.

We have met quite as much favor as we deserved. We do not die of neglect. To each of our Bishops personally and to each of the Editors of our church periodicals, we are most profoundly grateful. They have all helped us. To all those brethren whose Sermons have appeared in our pages, we now publicly return thanks for their generous and unpaid contributions to the "Pulpit." Their reward is on high. So far as our Editorial course is concerned we have simply to say that we have not always sought to please our own taste or satisfy our own judgment in the Sermons we have issued. We have great variety in our ministry, and great variety among our members. The pages of the "Pulpit" exhibit the former, and were intended, in as large a measure as possible, to satisfy the latter. We have taken as little liberty as possible with the MS. sent us, thinking it best, upon the whole, to let each brother appear in his own mode of expression.

In our editorial articles we have never defended a measure which we did not approve, nor opposed a movement which our judgment did not sincerely condemn. We have endeavored to enlist our readers in all

the operations of the Church, to inform their intellects and warm their hearts towards our beloved Methodism. If we have done any thing to fire missionary zeal, to kindle slumbering energies, and to stir torpid consciences, we shall have our reward. In all our summary of news, in all our Epitomes of Conference proceedings, in all our discussions of current questions, we have never allowed feelings of resentment to those who have misrepresented us, to color the complexion of our articles. It is most satisfactory to be able to review five years' of editorial labor in which it has been manifest that we have kept our Magazine held far above our local attachments and personal biases. Herein we do greatly rejoice and humbly thank God for the grace He has given. We may add that we have never recommended a book which we did not conscientiously believe to be worthy the praise we ventured to bestow, nor have we ever prostituted our position to the expression of any literary grudge. We rejoice in that we have no such feelings towards any brother of the pen.

We now part with our readers, as a monthly contributor to their mental entertainment. But our pen shall not sleep or die, until we have no more power to wield it. Engaged upon other literary works we hope to hail them often, our readers in all the South, in far off Texas, Arkansas, and Missouri, in California, and Canada, and China. We are pleased to know that while many have disapproved some of our views, large numbers have been satisfied, and many applauded,—and that so far as we know, we have never lost a subscriber on account of any article which has appeared in our pages.* This was most kind. It was pleasant and good in our brethren, North and South to say that the Pulpit was a credit to Southern Methodism. So, thanks to our contributors, it has been and is,—and our good praise is that we have induced these men to write. May they write more!

And now, to take no account of our own crude paragraphs and sketches, which, however, have always been earnest and faithful, we say to ourself that that man cannot have lived in vain who has scattered about *ninety thousand printed gospel sermons* among the Churches. These go forth on their holy mission, while, as a periodical speaker of the truth, the Southern Methodist Pulpit, at peace with all mankind, and looking to God to rear up more efficient laborers, crosses its hands upon its breast most quietly, and silently falls asleep.

*One good sister in the West discontinued her subscription for something which must have appeared in another periodical, as we never wrote it.

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berton, (all right, the two dollars overlooked by clerk: you are credited for 5 & 6.) Rev. J. M. B. Roach, Rev. Jno. C. Miller, (\$18 rec'd for 300 nos. Pulpit) Rev. P. J. Carranay, Mrs. F. A. Andres, Wm. Turner, J. B. Sandifer, Rev. Wm. Vaughan, G. B. Miller, Rev. A. G. Miller, Mrs. M. L. Holt, Rev. Wm. B. McFarland, R. E. Brittain, Wm. H. Dameron, Thos. D. Hawkins, S. F. Dupond, Jas. L. Brown, Mrs. Ann M. Saunders, Mrs. Sarah E. Martin, Wm. S. Cason, Rev. Thos. James, Dr. J. S. Spencer, L. B. Crowder, Thos. W. Field, B. W. Hatch, Rev. W. Moore.

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Books sent by Mail Postage paid: Nov. 19, Miss L M Jones, Huntsville, Ala., one copy *What Now*; E B Thompson, Oakland, Ala., one copy Do.; J H Wilson, Spartainburg C. H., S. C., one copy *Bible Expositor*; Miss Lucy Jones, West-Brook, N. C., 2 copies *What Now*; Nov. 29, John Laidley, Guyandotte, Va., one copy *Home Altar*; Mrs. M L Holt, one copy *Bible Ex.*; Mrs. Sarah A Brittain, Augusta, Ga., one copy *What Now*, Dec. 2; Rev. J S Burnett, French Broad, N. C., two copies *What Now*, one copy *Taylor on Baptism*, 1 copy *Bible Expositor*, 1 copy *Home Altar*; Dec. 10, Thos. W. Field, Leaksville, N. C., one copy *Taylor on Baptism*, one copy *Bible Ex.*, one copy *Home Altar*; Dec. 11, Wm. Moore, Bennettsville, S. C., one copy *Home Altar*. Dec. 16, Rev. Jno. Hays, Marion, Miss., one Copy *Taylor on Baptism*.

Harper's Magazine written for; Nov. 19, Rev. J A Reagan, Jno. E Ray, Rev. R J Carson, Nov. 29, G B Miller, Dec. 10, Robt. Scales, S Gillespie, S Daggett.

Fourth Volume "Pulpit" sent by Mail: Nov. 19th, Noah Woodsides, New York City, four vol, 23 Jas. M Tapp, Centre Star, Ala., one vol.

I. TAYLOR ON BAPTISM. The public prints have spoken so fully in commendation of this work, that I may suppose that you are well acquainted with its character. It is an *unanswered* work on the question which it discusses. It relies upon *facts* and searches into the antiquities of the question. It is illustrated with pictures which form part of the argument. If you are troubled in your neighborhood with the Baptist dogma, induce your neighbors to read this book;—it will do them more good than anything else we can recommend. It is a duodecimo of 236 pages. *It will be sent, free of postage*, to any one who remits us 75 cents free of page. Twenty-five of the three-cent postage stamps may be remitted.

BOOKS SENT BY MAIL, FREE OF POSTAGE.

Many persons live in situations where it is difficult to secure good books. We have on hand the following works which can be sent by mail.

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Bp. Andrew and the late Dr. Olin have spoken well of it. The *New York Observer*, and the *Presbyterian*, the *Richmond*, *Nashville*, *Memphis*, and *Texas Christian Advocates* have given warm expressions of approbation. Of the many highly commendatory notices a few are given.

"The appeal is in point—able and convulsive in argument—in style, clear and concise—in spirit, earnest, liberal and kind. It should be read by all, and especially by heads of families."—*The Weekly Review*.

"This is an excellent work. The Appeal ought to be placed in every house which contains no family altar. It seems impossible to read it and continue delinquent in regard to the duty in question. The prayers are all catholic and scriptural."—Rev. Dr. Sumners, Charleston.

"This neat little volume we have read once and again and cannot speak too well of it. There will hardly be any need for preaching on family prayer where it circulates."—Rev. H. N. McTyeire, N. Orleans.

The appeal contained in it for family devotion is the most powerful and persuasive we ever read, and, it seems to us, must be irresistible. We invite the attention of the preachers to this book, as one the circulation of which will be of vast benefit to the Church.—Rev. W. H. Hunter, A. M., Pittsburg.

II. "WHAT NOW?" A PRESENT FOR YOUNG LADIES, by the Rev. Prof. Deems. A beautiful 18 mo., elegantly printed.

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